THE CHRISTIANS *MOVRNING GARMENT.*

AARONS BELS.

THE FISHER.

EARTH RAINING VPON *HEAVEN.*

Foure Sermons,
Preached at foure ſeuerall times:
The firſt three preached at three *ſeuerall Viſitations*, at Hore-caſtle *in Lincoln-ſhire. The fourth* preached at the Aſſiſes holden at Nottingham, Auguſt 5.
1614.

BY
WILLIAM WORSHIP, Doctor *of Diuinitie.*

Neſcio quid latentis efficaciæ inſit in voce viua. Hieron.

LONDON,
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To the right Honorable, HENRY, *Earle of Huntingdon, Lord Hastings Hungerford, Botreaux, Molins, and Moyles, &c.* Grace, and peace.

THIS *first Sermon,* (*Right Honourable*) was *preached* long agoe, euen in the *Minoritie* of my *Studies.* When the yoongneſſe of my face, might ſeeme to detract from the graueneſſe of my calling. And through others deſire, and mine owne weakneſſe, was addreſt for *publike* view. But for want of due care, and foreſight, it loſt the natiue forme, and came forth diſguiſ'd, in the hab't of a *Treatiſe.* Which made me at laſt (after ſome griefe) to peruſe it, and pen it in the ſame tearmes, and order, it was deliuered. Which I haue performed

with the beſt fidelitie I could. Beſeeching your *Honour*, fauorably to accept it, and the next following *Sermon*, which I haue beene bolde to adioyne, becauſe they were both preached in the ſame place, on the ſame occaſion. The *Lord of Heauen*, and *Earth*, bleſſe you *abundantly* in this life, and in the other, crowne you with *Immortalitie*.

Your Honours *moſt bounden, and dutifull Chaplaine:*

WILLIAM WORSHIP.

THE CHRISTIANS *Mourning Garment.*

The Text.

Pſalme 119. verſ. 136.

Mine eyes guſh out with riuers of waters, becauſe they keepe not thy Law.

THis *Pſalme* is ſhed, by the *Prophet*, into *two and twentie Octonaries*, after the order of the *Hebrew Alphapet*, both to ſhewe the excellencie of it, and to helpe the memory. Ful wel he knew the corrupt nature of man, that will ſlubber vaine bookes with reading ouer & ouer, but can find no relliſh in that ſacred volum of the *Bible*, where euery word caries a maieſty with it, & where euery leafe is beſprent with the ſweet drops of mercie. Full well he knewe the wretchedneſſe of mans memory, which is firme, and retentiue in matters of this world, but fraile, and ſlippery in the myſteries

So is the Pſal. 111.

of saluation, remembring them no longer, then the *finger of Gods Spirit*, keepes them in, like the *Garden pot*, that holdes water, but while the *Thumbe* is vpon it.

I haue chosen a sad verse, wherein we may behold poore *Dauid*, (now a *banished* man, and in great misery) more bewailing his *personall* sinnes, and the sinnes of his *Aduersaries*, than the heauie masse of all his other afflictions. *Saul* and his *complices*, sought him as a *Flea*, and hunted him as a *Partridge*, panted after his life, and interrupted his quiet repose; for all this, he seekes no *Reuenge*, but lets *Riuers of waters* gush from his eyes, for their great *Impietie, and disobedience*. Imagin now, how he wept, and tooke on, for his owne *sinnes*.

1. Sam. 24. 12. 15.

Some weepe for themselues, not for others: some weepe for others, not for themselues: some neither weepe for themselues nor others: some both weep for themselues and others. To weepe for thy selfe, not for others, betokens *lukewarmnesse*: to weepe for others, not

not for thy ſelfe *Hypocriſie*: neither to weepe for thy ſelfe, nor other, *Deadnes of heart*: both to weepe for thy ſelfe, and others. *zealouneſſe*.

The *Text* requires *two deuties* at our hands. *The mourning for our owne ſins*, and *the mourning for the ſins of others*. *Zeal* in the *Aſcendent* begins at home, paſſes on to others: in the *Retrograde*, it comes from others, and ends in it ſelfe. In the handling the *firſt duetie*, we will lay downe *Motiues* and *Impediments*: In the *ſecond* we will examine the *Perſons*, on whom the *Dutie* is laid, and ſo conclude with *motiues*.

1 The *firſt motiue*, to the firſt *Dutie*, is taken from *Dauids example*. He was, (in all likelihood a *Man* of a *ſangine complexion*. For the *Scripture* ſayes, he was *Ruddie*, of a good *countenance*, and *comely viſage*. Now men of a *ſanguin conſtitution*, are (for the moſt part) *merry*, and of pleaſant diſpoſition. And yet, his eyes ſpout out teares, as the *Conduit* ſpouteth out waters, for his owne ſinnes. The *Pſalmes* can teſtifie well inough, of his vſuall blubrings, 1. Sam. 16 12. Pſal. 6. and 51.

rings, and roarings. Nor was he effeminate, or of a soft and puling nature.
1. Sam. 17. 34. The earth neuer bore a more valiant *Champion* than *Dauid*. It is well knowne how hee tooke a *Lion* by the beard, and slew that huge vncircumcised *Philistin*, and left him an headlesse *Trunke*.

2 The *second motiue*, is drawne from the *Nature* of the *Eye*. The *Almightie* hath made it of a *Fattie* and *Watterish* kind of matter, so that it seemeth to delight in *moysture* as being a *Syrupe* to preserue it in. Moreouer, there are sited aboue, and vnder the *Eye* two wet, and spongious *kernels*, purposely to cast a dew vpon it, and to make way for *teares*. Nay, that the obstinacie and obdurate sinner, may be conuinced, and confounded in himselfe, if he shed not some teares for his offences, the *Lord* hath inuironed the *apple* of the eye, with a parti-coloured *circle*, cald a *Rain-bow*. Now is it not a shame for a man to haue a *Rain bow* in his *eye*, and neuer drizle one teare for his sinnes? Good *Christian*, carry not about thee,

so

ſo tough, ſo brawny, and ſo ſteeled an heart. Good *Chriſtian*, carry not about thee, a pare of ſuch parched, and irrelenting *Eyes*. Conſider what I ſay, and the Lord giue thee vnderſtanding in all things.

3 The *third Motiue* is borrow'd from the *Vnrulineſſe* of the *Eyes*. *God*, indeed, ſet them in the *Head* (the *Tower* of the *body*) as *eſpials* and *ſcout-watches*, to deſcry danger a farre off: but ſuch is the diſorder of our *nature*, that they will (too ſoone) put both our bodies and ſoules in ieopardie. Yet a little while, and thoſe *two* of thine, that looke out by the *windowes*, will play the vagabonds, and intice thee to folly. For what art thou to *Dauid*? Thoſe eyes of *Dauid* that now lay ſoaking in teares, all the time of his baniſhment, became afterward *Traytors*, letting luſt into his boſome, when they darted from his roofe vpon *Bathſheba*, and were the occaſion that he committed two haynous ſinnes, di'd ſo deepely in *Crimſon*, that *Time* hath not yet worn out colour. 2. Sam. 11. 2.

4 The

4 The *fourth Motiue* springs from the *Description of sinne*. *Sinne* is *the*
1.Ioh.3.4. *transgression of Gods law*. Where let vs examine, first, what this *law* is which we breake: then, who this *God* is whom we offend. The *Booke of the law*, is more excellent then the *booke of the creatures*, though in each part it be good, and in al the parts together, exceeding good. For (such is our blindnesse, that) the beautious frame of *Heauen* and *Earth*, is not able of it selfe, to direct vs to the true *God*, as much resembling
Act.17.23 that *Athenian Altar* wherin was written, *vnto the vnknowne God*: but the
Psal. 19.7. word written, pointeth as iust to *God*, as the finger to the *dyall*, and (which commends it most) conuerteth the soule.

Go too now (*Brethren*) shall we by our lewd and dissolute liues, burst through the *precepts*, and *sanctions* of *God*, and not enter into a sad and serious consideration, opening the sluces of our eyes, and sending forth a swift *Current* of teares? Would not that *Theefe* be put to death, who after hee hath

hath notoriously broken the good lawes of his *Prince*, takes no thought at all in *prison*, but drinks, and swears, and daunces in his fetters? Yes verily. Well, then let vs take heed; for if after we haue lift vp our *horne* against *God*, we be not ashamed, and grieued in our selues, but feast when we should fast, sing when wee should howle, laugh when wee should weepe, wee are as neere in qualitie to the *felon*, as can be well imagin'd, and therefore likely to come to some heauie, and fearefull end.

Againe, let vs take notice who he is that enacted this *law*, which wee haue violated so contemptuously. Hee is no *Earthly Prince*, whose breath is in his nostrils, but *Iehouah* that mighty God who spans the *Heauen*, and measures the waters in his fist, in respect of who all nations are but as the *drop* of a *bucket*, nay nothing, nay lesse then nothing, euen *vanity*. The *God* of *Anger*, who hath his way in the whirlewind, and in the storme, at whose sight the earth is burnt, the mountaines quake, the hils melt the *Deuils* shudder. O Bre-

Isa. 2.22.

Isaiah 40. 12.

Nahum 1. 1.

Brethren? how can our hearts be light, when we haue offended so great a maiestie? why come we not to him with halters about our neckes, like the *Seruants* of *Benhadad*, beseeching him of grace, and falling to *deprecation*? Why
1. Kin. 20. 31. stoope we not, and looke forlornly, with a palish cheeke, and vnkemmed beard, vsing these muts as vocal *spokesmen*, and *Intercessors for our pardon*.

But let vs come nearer *God*, and view him in the sweetnes of his *mercie*. Shal we not be greeued for offending that *God*, who loued vs before wee were borne, yea before the *foundations* of the *world*: who was our hope when
Ephes. 1. 4. wee hung vpon our mothers breasts, and hath euer since fed vs, clothed vs,
Cor. 1. 12. preserued vs? That hath *married* vs to
12. *Christ*, and called vs by his owne *name*? That hath reserued vs to the *raigne* of that blessed *Queene*, who hath giuen vs already three & forty yeares of *Iubilee*, wherein wee sit peaceably vnder our vines, and goe ioyfully to the *Church*, to partake in the *word* & *Sacraments*? who would not pine away like the

Hart

Hart that findeth no paſture, for diſpleaſing ſo good and louing a father?

5 The *fift Motiue* ariſeth from the *preciouſneſſe* of thoſe *teares* that iſſue from a troubled *ſpirit*. The Lord puts euery one of them in his bottle. Right deare in his ſight, is the blood, yea the teares of the *Saints*. Chriſt wipes them from their eyes with his owne hands. O that the Lord would ſtrike our hard hearts, that the waters might flowe out of the *Rocke*: O that wee coulde weepe, that wee cannot weepe! Pſal. 56.8; Reu. 7.17.

6 The *ſixt Motiue* is fetcht from the *wofull Effects of ſinne*, which are diuerſe. Firſt ſinne bereaues a Man of the *libertie* of his ſoule, and keepes him downe vnder miſerable *bondage*. Nay, (which is lamentable) he takes delight to be the *Diuels priſoner*. This is thy ſtate, O man, that art ſetled on thy lees. Why then doeſt thou not Steame our ſighes, and euen breake the kal of thine heart with ſorrow? Is ſweete *libertie* ſo yrkeſome, and hard bondage ſo ſweet? *Inquire* of the *Foules* of the *ayre*, and Rom. 7.13 2. Tim. 2. 26.

and they will tell thee, that *freedome* in the wood, is better then *prisonment* in a Cage of Gold. Inquire of the *Lions*, and they will make answere, that they had rather seeke their meate at *God*, in the *wilderneſſe*, than haue it put into
Iud. 16. 19 their mouthes through the *grate*. O *Sampſon*, why ſuffereſt thou *Lady Pleaſure* to play the *Dalilah*, dandling thee on her knee, till ſhee haue ſhauen off all thy goodneſſe, and made thee wretched, and poore, and impotent? What *Sampſon*, *Sampſon*; ſend for thy ſelfe, the *Philiſtins* are vpon thee *Sampſon*.

Againe, Sinne hath this nature, to muſter vp all the creatures againſt a man, ſo long as hee continues in his
Iob. 31. 38 *Impenitencie*. The *Stones* of the *feelde* are out of league with him, and the beaſts of the field are out of peace with him. The reaſon is, for that the *Lord* of *hoſts* is aduancing forward againſt him, whoſe faithfull and ſworne ſouldiers they bee, is not here ſufficient matter to cloud and ouercaſt the eye, and to change ioy for mourning, beauty for aſhes? Walkeſt thou in the ſtreet?

The

The tiles threaten downefall. In the field? The Ayre is ready to conuey infection, into thy lungs, the Earth groanes vnder thee, as loth to beare so vnprofitable a *burthen*. Nay what if the silliest creatures dog thee, and make thee wearie of thy life? Are *frogs*, and *lice*, and *caterpillers*, nothing? Nay what if sinne set thy selfe against they selfe, and make thee conspire against thine owne life? Take an example of *Ionah*. Exod. 8.

After this *Prophet* had long laboured in *Israel*, and could doe no good, the Lord (to shame her) giues him expresse charge to remooue his *Plow* into the *Ninevits* field. He (vnmindfull of his *Commission*) payes the *fare*, and is *shipt* for *Tarshish* hee, he is so resolu'd. While hee thus strugled with diuine *prouidence*, the *winds* (at their *Creators* command) brake loose, and bad the *Mariners* deliuer *Ionah*. The *Whale* lay watching all this while, and bad the *Mariners* deliuer *Ionah*. The *Ship*, (poore winged vessell) lay swooning, vpon the *billowes*, and bad the *Mariners* Ionah. 1. 2

ners, vnbalase her of *Ionah*. Nay *Ionah* stood vp against *Ionah*, and besought the *Marriners* to tumble him into the large *sepulcher* of the *sea*. If so righteous a man bee so harshly intreated, where shall the vngodly, and the sinner appeare?

Another *Effect* of *sinne*, is the *curse* vpon the *creatures*. *Sinne* is such a *Basiliske* that it poysons the ayre, and the very Heauen. Euery creature, saith the *Apostle*, grones, and trauels in *paine*, because it is *subiect* vnto *vanitie*. The *world* left being a world, when *Adam* left beeing obedient. It was neuer beautifull nor cheerefull since. It waxed old in youth, through manifold *ataxies*, and disorders, and at this day lyes *bed-rid*, waiting for the *comming* of *the Sonne of God*. O what a *racke*, what a *gibbet* would this bee to our soules, had we any grace! But wee (alas) when fit opportunitie is offered, to cast dust vpon our heads, goe merily away, regardlesse of so lamentable *spectacles*. A shrewd token, that *sinne* is where it would be, and that we are

Rom. 8. 22.

insen-

nſenſibly blockiſh, wilfully hardned, extreamly impious.

Another *Effect of ſinne is*, that *It lies heauie vpon our Sauiours backe.* Harke how he complaines *Behold I am preſſed vnder you as the Cart is preſſed, that is full of ſheaues.* Amos 2. 13. *Pity, O pity* thy ſelfe, if not, take pitty on thy *Redeemer*, who is preſſed downe with the *ſheaues* of *ſinne*, that thou pickeſt on him moſt cruelly. It was thou, O wretch, that didſt caſt him into his *agony*, where he *ſwet* ſuch a *ſwet*, that the *drops of bloud* Luk. 22. 44. trickled downe to the ground. It was thou, O wretch, that betraidſt him with a *kiſſe*, and ſoldſt him for a little pleaſure, not worth *thirty* peeces of *ſiluer*. Mat 26. 49 It was thou, O wretch, that cameſt to him with *ſwords* and *ſtaues* as if he had been a *theefe*, when indeed he thought it no *robbery to be equall with God.* Ioh. 18. 3. It was thou, O wretch, that didſt *whip* him, and clap a *crowne of Thornes on his head, mocking him, and ſpitting in his face.* O cruelty! If thou haue occaſion to ſpit, thou haſteſt to the *chimney*; or behind the *doore*, and yet makeſt no

bones of spitting in the face of the
Heb.1.6. *God of Angels.* It was thou, O wretch,
that didst *strip* him *naked* and riuet his
hands and *feet* to the *Crosse.* Behold thy
redeemer offering vp *prayers*, with
strong crying, and *teares*, and art thou
frolicking? The *daughters* of *Ierusa-*
lem weep the *Blessed Virgin* is *pierced*
through the *soule* with the *sword* of
sorrow, and dost thou run riot? The
Sun lends *night* in the midst of day,
Luk.23. the *Temple* is rent from the top to the
bottom, the *Earth* quakes, the *stones*
cleaue, the *graues* open, and art thou
fatting thy selfe with *merriment*? And
meanest thou to saile to *Heauen*, by
Heauen? Can there be two *Heauens*?
Another *Effect of sin*, is *torment* of *Con-*
science. Pleasure hath bought *complex-*
Prou.5.4. *ion*, & hath *painted* her face A *Damaske*
rose in a *field of Lillies.* But her *end* (like
the *whorish woman*, is bitter as *worm-*
wood. Whereunto shall I liken her lo-
uers? They are like vnto *theeues* that go
through a faire flowred medow to the
Gallows. They are like vnto *Riuers*
that run sweet and fresh, into the *salt*
Sea.

Sea. They are like vnto Trauellers laid along to sleep vnder the shade, who wakening finds themselues swelted with the heat of the remooued *Sunne*. When they haue reueld and laught all, at last comes *Conscience* and cals for the reckoning, at last comes *Death* with his *Napkin* on his sleeue, and his *Trencher-knife* in his hand, & with his voider takes all away. O, who can beare the wound of *Conscience!* O who can stench the soule when it bleedeth! O who dare wrestle with the *Lord of hosts?* Brethren if the wrath of God once smoke against you (as it will if you rot in your iniquities) he will set all your sinnes in order *in your eies*, that though you turne your backs yet (like *furies*) they shal haunt you, & set no colour before your eies but *red*, & *crimson*, yea & throw *boles* of *blood* vpō your faces, neuer leuing, til they haue brought you from this dying life, to a violent & cursed *death*, like the poore fish that feeling the heat of the water, thinks to mend her selfe, and leaps into the fire. Psal. 50. 21 Ordino in oculis.

The last Effect of sinne is the *infinite*

misery whereunto the graceleſſe ſinner plungeth himſelfe after this life. If he die without *Repentance* his ſoule goes preſently to *Hel*, and his body, like a Mat.25.36 *Carrion* to the ground, till the dreadfull day of *iudgement*, when both ſoule and body, which haue ſinned together, ſhall bee plagued together, with torments *endleſſe*, *eaſeleſſe*, *remedileſſe*. Where the crawling worm ſhall lie grabling at the heart, where the beſt bed ſhall be a broyling *Gridyron*, and the beſt muſicke *wailing* and *gnaſhing of teeth*, and the beſt company, *Diuels* and damned *Reprobates*, and this to continue for a time, and times, euen for euer. O conſider this all yee that forget God, leaſt he teare yee in pieces, and there be none to deliuer you. Abſtract and ſequeſter your ſelues, flee *Reſort*, ſay vnto *Laughter* thou art mad, haunt vntrodden paths, deſire the *Lillies* of the field to cloath themſelues in blacke, and accompany you in your dolefull paſſions. If the example of *Dauid* cannot moue you, then let the nature of your eye per-

perſwade you. If the nature of your eye cannot perſwade you, then let the vnrulines of your eye curbe you. If the vnrulineſſe of your eye cannot curbe you, then let the *Excellencie* of *Gods law*, which you haue broken, rouze you. If the *Excellency* of *Gods Law* cannot rouze you, then let the *Maieſty* of *God* appall you. If the *Maieſty* of God cannot appall you, then let the ſweetneſſe of his *Mercy* allure you. If the ſweetneſſe of Gods *Mercy* cannot allure you, then let the precious neſſe of the Saints teares preuaile with you. If the preciouſneſſe of the Saints teares cannot preuaile with you, then let the peſtilent effects of Sinne tame you, and the thought of *Hel-torments* kill you dead, and rend you in pieces.

But becauſe Sathan wil ſtand at our right hand, as he did at *Iehoſhuaes* (the *Hie-Prieſt*) to *tempt* vs and lay hinderances in our way leaſt we ſhould turn and be ſaued: let vs take a ſcantling aforehand of his plots, that hauing knowledge of them, we may with Zach. 3. 1.

more warineſſe auoid them.

Ier.23.29. 1. The firſt *Impediment* of *Godly ſorrow*, is the *want* of the *word* preached. For where this fire is away, that heateth and purgeth the affection, and this *Hammer* absent that breaketh the ſtony heart, there is vſually nothing but the ſpirit of ſlumber, which will ſoone grow to a *Lethargie*, if it bee not preuented. How can we mourne (alas) if *Iohn Baptiſt* mourne not to vs, or call
Iud.2.5.4. our place *Bochim* (that is by interpretation) weeping, vnleſſe *Phineas* forbeare *Incarnatiue ſalues*, and giue vs *Coraſiues*, eating out the dead fleſh, and ſearching our ſoares to the bottome? How can the Iewes be pricked in their hearts, and demand what they
Acts 2.36 ſhall doe to be ſaued? Doth not *Peter* come home to their conſciences, and dazzle them with this ſtroke, *This Ieſus, I ſay, whom yee haue crucified?*

2 The *Second Impediment*, is *The*
Lu.12.20. *Hope of long life*. *Soule*, ſaith the *Churle*, take thy *eaſe*, thou haſt much goods layd vp for many yeares. But that very night was his ſoule fetcht from him.

When

When like a *Iay*, he was proyning himselfe in the boughes, he came tumbling downe with the arrow in his side. His *Glasse* was runne, when hee thought it but new turnd, and the *Axe* vp to strike him to the ground, when he neuer dreamed of the *Slaughter-house*. Brethren, we had neede of *Monitors*, of *Philips Boyes*, to put vs in minde of our end. Not the oldest man but trusts hee shall liue a yeare. And the young man in the *Aprill* of his age when his *breasts* are full of *milke* and his *bones* run full of *marrow*, full little thinkes of the *slimie valley*, and that he shall remaine in the heape, though in truth a man at the highest pitch of health, when hee hath that same *Fencer-like kinde of strength*, is neerest danger in the iudgement of the best *Phisitians*. Certainely we dwell but in houses of *Clay* and *Corruption* is our *father*, the *Worme* our *mother*, and our *sister*. Wee are *creatures* but of a *dayes life*, and the *foure Elements* are the *foure men*, that beare vs on their shoulders to the graue.

Iob. 21. 24 32. 33.

Hipocrat. 1. Aph. 3.

Assure

Assure thy selfe, whosoeuer now heareth this *Sermon*, that ere many yeers or *Decads* of months be past, pale *Death* will arest thee, bind thee hand and foot and carry thee to a land darke as darknesse it selfe. What then remaineth but that thou presently make the *Graue* with *Ioseph* of *Arimathea*, in thy *Garden*, (the place of thy delight) mourning each day amidst thy most tickling pleasures, as if the *Sun* of thy life were sure to set at night.

Luk.23.

3. The *third Impediment* is *Merry company*, The Prophet *Dauid* would haue vs examine our selues quietly on our beds. *Peter* went out from the cõcourse of people, into the *Hie-Priests* hal, & then he wept bitterly, it is better tõ goe to the house of *mourning*, then of *feasting*. The Lord in mercy knocks at thy heart by his *Spirit*, and presently the feauer of thy *sinnes* beginnes to shake thee. Hereupon thou getrest thee to thy *Mates*, calleſt for a payre of Cardes, and drinkest downe thy griefe with flagons of wine. Then beginnest thou to chat and bee scurrillous,

Psal.4.4.

Luk.22. 62.

Eccl.7.4.

ſcurrilous, to laugh and be fatte, and then ſend for *Sampſon* out of the grinding houſe, then abuſe and breake ieſts on the *Preacher*, or elſe all the mirth is not worth the naming. What is this but to grieue the *Holy-Ghoſt*, nay to take a *Bucket* of water (as it were) and to quench the ſpirit? Nay what is this but to put the halter about the necke, and the nooſe vnder the eare, and (as much as in thee lyes) to ſtrangle thine owne ſoule?

4 The fourth *impediment* is impayring of *health*. A ſorrowfull mind (ſaith *Salomon* drieth vp the bones. And who ſo ſade, ſay the men of this world, as thoſe that are all of the ſpirit, and (forſooth) will not miſſe a Sermon in a yeare. Are they not heauie-headed, and heauy-hearted, alwaies ſighing, and alwaies fretting, with a whitly face, and a kercher on their head, pinning and hanging the wings, as if they were Crow-trodden? And are not we plumpe and chery-cheekt, faire and wel-liking, that pore not ſo much on the *Bible*, nor are ſo red-hot of deuo- Pro. 17. 22

tion

tion as they, but meete now and then at the *Tauerne*, for increase of neighbour-hood, and charitie, and may wee not (thinke you) get to heauen too as soone as the best of them? But these prophane wretches are much deceiued. For though the child of God haue terrors within, and troubles without, yet they last but for a time, and *God* giues *faith* and *patience* to indure them. A blessed affliction is it, for it *conformes* them to *Christ*, and puts them in possession of euerlasting comfort. And haue not they onely, *Peace of Conscience*? Is not the *Comforter* come vnto them? Haue they not a little heauen in their bosoms? Do they not sing in prison, in the dungeon, in the stocks, at midnight, & warble like *Nightingales*, when they are all a gore blood, their *middles* girded about with *Wales*, and their backs sore beat, & tore with rods?

Mat. 5. 4.
Rom. 8. 29
Act. 16. 25

Doe they not at their time of *Martyrdome*, kisse the stake, imbrace the fagots, bathe their hands in the flame, clappe their stumpes for ioy, when they are burnt as blacke as pitch, and their

their flesh shrunke vp as a scrole of parchment? Are they poore? *Christ Iesus* hath sanctified their Pouertie. Are they sicke? The Lord is both *Physitian*, and *Physicke*. Or if they languish, the sooner they Dye, the sooner they Liue, the sooner in the Graue, the sooner in Heauen. The *Epicure* is all for the body, nothing for the Soule; the *Christian* is all for the Soule, little for the body. Hees a good *Lapidarie*, and esteemes of the *Iewell*, tarre aboue the *Rinde*. But woe bee to them that now laugh, for they shall waile and weepe. They shall wish, and wish, that they had wept their eyes out, and sigh their lungs in peeces, but it shal be too late. Luke 6.25

5 The *last Impediment*, is the *holding the Mortalitie of the Soule*. There is a cursed *Generation* of *Sadduces* and *Epicures*, that thinke their Soules in death, vanish away like a *Dogges*. What Monsters are these? Its wonder the Lord of *Hostes* strikes them not downe to *Hell* with a *Thunder-bolt*. I will sende ouer these

theſe Catiues, to the *Heathen Philoſophers*, (the *Secretaries* of *Nature*) to be ſchooled: nay Ile make an appeale to their owne *Conſciences*. For their heart bloods, they cannot auoid the flaſhes of *Hell*, not ſpunge out the indeleble characters of the ſoules *eternity*.

And this of the firſt Dutie.

2. NOw come we to the *ſecond*. It is *The mourning for the ſinnes of others*: True *zeale* eaſeth it ſelfe with teares, not with *reuenge*.

This *Sorrow* lyes vpon all *Eſtates*; on *Magiſtrate*, *Paſtor*, *People*. The *Supreme Magiſtrat*, be he neuer ſo mightie, is not therefore with the *Sybarites*, to lye on heapes of *Violets* and *Roſes*: nor with *Iehoiachin*, to beake himſelfe againſt the fire, when the ſinnes of his people are as red as *Scarlet*: but he is at ſuch time, to throw away his *Royall Robes*, and to wind himſelfe in *Sackecloth*, as a corps prepared for the buriall. Thus good *Ioſiah*, when he heard the words of the *booke* of the *Law*, and conſidered that *Iudah* had not done accor-

Ionah 3.6.

2.Kin. 22. 19.

accordingly, his heart did melt, the teares trickled downe his cheeks, and he humbled himselfe before the *Lord*. At this day *Sinne* abounds in this land of ours. I doubt not but her Maiestie, in her *Soliloquies*, sends may a *sigh* to Heauen, for this Enormitie.

The *Subordinate Magistrate* i likewise to put on the bowels of compassion, and to cast dust vpon his heade, when the rebellious sister *Israell* returnes not with her whole heart, but faynedly to the Lord. See this examplified in the two and thirtieth of *Exodus*. *Moses* is gone, *Aaron* is weake, *Israell* is perfidious, *GOD* is angry. Goe get thee downe, saith the *Lord* to *Moses*, for *Thy* people, which *Thou* broughtest out of *Egypt*, haue corrupted their wayes. O let not my *Lord* be angry, answeres *Moses*, for they are *Thy* people then, and *Thou* broughtest them out of *Egypt*. O, they haue sinned a *Great sin*, but pardon it, I meekly pray thee, euen with interrupted accents: if not; race mee out of thy booke which thou hast written. What Exod. 32.

a passionate speech is heere? What tender loue? What vnfained griefe? Euery word a sentence, and euery sentence lamentable, like the waylings of *Hadradrimmon*, in the valley of *Megiddo*.

Miserable are the times wherin we liue. *Magistrates* want *zeale*: they pity not the breaches of *Sion*. Nay, what if some be so farre off, for hauing their hearts clung for griefe at matters *Criminall*, that they dilate them for ioy, in hope of fingring that, which *Philip* saide, all *Cities* might bee conquered by, if an *Asse* laden therewith might enter in? I feare mee, the *wedge of golde*, weighs heauier sometime than *Abels bloode*, in the ballance of *Iustice*.

But of all *degrees*, this most concernes the *pastors* of the *Church*. When
Mat.9.36. our *Sauiour* saw the multitude scattered abroad, as *Sheepe* hauing no *Shepheard*, his bowels earned within him for griefe. It made *Eliah* weary of his
1.Kin.19.4. life, when the Woman *Iesabel* had *slaughtered* vp the *Prophets* of ỹ *Lord*. Poore *Ieremy* wisht he had a *Cottage* in the wildernesse, that he might liue alone

alone from the heapes of *Rebels*, and *Adulterers*. And ſure, he came not in at the *Doore*, but at the window, or at the *Louer*, that beares not a pittifull heart to the *Lords* heritage. Ier. 9. 2.

And here I cannot but aduertiſe *Three* ſorts of Miniſters. The firſt are they that get them from their *charge* to the *Great Townes*, or other-where, where they liue at eaſe, and ſeldome preach, and then, not before they haue compoſed their geſture at *Demoſthenes* great *Glaſſe*. Meane while, their *flockes* in the Country diſlike, or miſcarry. Some blinde, ſome ſturdie, ſome halting of the worme, ſome bleacht, ſome flie-blowne, ſome troubled with the reſpe, ſome with the blood, ſome with the red-water, ſome coughing ſome rotting, with a ſwolne chap, and a white tallow-eye, ſome hunted with *Dogges*, ſome tolded in the briers, ſome furrow-weltred, and the *Crow* picking out that eye that lyes vpward. At laſt they come home. Thats well: nay thats ill. For its iuſt at *ſheep ſhearing*. And then they goe ſo

neere

neere the *skin*, cut out such ball-quarters, and so be-clip them, that the poore naked things, must needes, the next tempest, perish with the *Pelt-rot*.

2 Another sort there be that preach currently, and zealously, rebuking sinne with earnestnesse, and lifting vp their voyce like a *Trumpet*. But behold; when some *Man* of *Note* hath preferd them, they change the *Cliffe*, and the *Note*, they whisper through a *Trunke* and put *Hony* into the *Sacrifice*, in steed of *Salt*. Like the fierce Mastiue, that spying his Master a farre off, and taking him for a stranger, barkes, and bayes till the *Chaine* crack againe. But when, at his comming neere, hee perceiues it is his Master, that vses to throw him *crusts* & *bones*, then he wagges his taile, fawnes vpon his brest, whines, and lickes him in the face.

Foure qualities of the Ostridge.

3 Another sort are found among the *Leuites*, that cannot preach the preachings of the *Lord*. Silly, rude, vnlearned men: the very pictures of *simplicitie*. They are *Ostriches*; for they will

will eate *Iron*, digeſt ſuch ſinnes, as would kill another to ſwallow. Beſides, they are *cruell*, and vnnaturall. Let the horſe trample on their *Egges*, let the *Diuell* tread the guttes of their people out, what care they? Againe, they haue great ſtore of *feathers*, and can rowze them vp, but cannot for their liues flye into the *Pulpit*. Laſtly, they haue bodies of a mighty ſize, and yet are ſo fooliſh, that they thinke none ſees them (no not God himſelfe) if once they but thruſt their heads into a buſh.

But me thinks I heare them pleading for themſelues, from *Paul* in this wiſe. Is not the *Scripture* profitable to *Teach*, to *improue*, to *Correct*, to *Inſtruct*, Then what needs *Preaching*? I anſwer them out of the ſame place; that becauſe the word of God is in it ſelfe ſo full of Maieſty, and life, that *therefore* (marke the *Illation*) they are bound, as they will anſwer at the day of *Iudgement*, to *preach*, *Cry*, *proclaime* the word. I charge thee *Therefore* before God, and before the Lord Ieſus Chriſt,

2 Tim. 3. 16.
2 Tim. 4. 1

Preach the word. But indeed, they dare not for their liues read on to the first words of the *Chapter* insuing, or if they doe, they read it without any touch of *Conscience*.

This *duty* of *Sorowing* for the *Offences* of others, is likewise inioyned the *People*, in their seuerall places. They are bound in conscience to helpe vp their *Enemies Beast* when hee lyes groning vnder his *load*: much more should they be touched with the miserie of their brother, that is prest downe with sinne, and yet delighteth in the burden.

Hab. 2. 15. Here may we iustly take vp *lamentation*. For how many prophane wretches make their neighbor drunk, that they may see his shame? How many crow, & clap their wings, when they haue turnd a man into a beast? Shall not the Lord visit for these things? Shall not his soule be auenged on such loose Companions as these? And some of the better sort, that are by Gods mercy restrained from such lewdnesse, will neuertheless winke at

at open sinnes, and all for feare of displeasing their *superiours*. The gallant Knight *Papists* are no *Beggars*) will at no hand be of our beleefe, because his *Grandame* was a *Catholique*. And his nice *Lady*, trifling at home, and wanton in her religion, is queasie, and sickish, if yee but talke of the *Communion*. The *Snaile*, I thinke verily, creepe shee right on to the *Church*, will come thither sooner and oftner then shee. I liken them to *Snailes*, for they are but slimie, and their Caste but a painted *Shell*; yet as if their hornes were of Iron, like *Zidkiiahs*, our *Churchwardens* are afraid, and dare not come nigh them. O, they are Great persons, and my *Ladies* worship is as good a woman as liues. Are not here men of a *masculine* courage? If a little *Dog*, that one may put in a Mittin, trip through a close by a sort of Sheepe, away they run as fast as they can hie: at last they turn and gaze him in the face, wondring what monster he should be. So sometime one single *Popish Gentile woman*, scarres a whole

1 Kings 22. 11.

flocke of *Church-wardens*. Can she hurt them? Euen as much as *Tiz* did the Sheepe. And now to the *Motiues*.

The first *Motiue* to Godly griefe for the wickednes of others, is taken from the *Scandall* that redounds to the *Gospell*, when the professors thereof denie the power of it in their liues.

The Iewes were the peculiar people of God, brought vp vnder his owne wing, and fed at his owne *Table*, to whom pertained the *Adoption* and the glory of the *Couenants*, and the giuing
Rom.9.45 of the *Law*, and the seruice of *God*, and the *Promises*, of whom came the *Fathers*; nay of whom concerning the flesh, *Christ* came, who is God ouer all, blessed for euer. Amen. And yet for
Rom.2.24 all these *Preeminences*, and *Priuiledges*, which should, like load-stones haue drawn them to sincerity, they through their cruelty and blindnesse, and licentiousnes, made the name of *God* blasphemed among the *Gentiles*. O how this went to the heart of the *Apostle*, and

and how the ſoules of the children of God, (like *Ieremies*) wept in ſecret to ſee Gods glorie (the maine end of all his actions) thus darkened and defaced.

God hath not dealt ſo with any Nation, as he hath with vs. *Canaan* is not *Canaan*, *England* is the land of *Canaan*. Woman of *Samaria* leaue thy pitcher, leaue *Iacobs well*, leaue all: Here is the Water, which who ſo drinkes ſhall neuer thirſt againe. And yet (O ye Heauens bee aſtonied at this) we liue like *Heathen* vnder the name of *Chriſtians*. Not that we haue not *Nathaniels*, and *Dorcaſſes* (*Gods name* be bleſſed) that are vpright in heart, and fruitfull in good works, but that a number are ſo vile, and exorbitant, as if they were *Out-lyers*, and not within the *Pale* of the *Church* Which makes the *Ieſuite*, and *Sorboniſt* and the heauy Doctors of *Louaine*, dippe their pens in gall, as if we were worſe then they, which if wee be, is more then abhominable. For what Sinne can be named, but it is in their *Synagogue*, Iohn. 4:

and that at the height?

2 Another *Motiue* is, the *Consideration* of their deplored estate, who fulfilling the measure of their *Iniquities*, heape to themselues wrath, against the *Day* of *Wrath*. Would not our hearts bleed with vs, to see an Armie of Men, marching vpon the mouth of the *Cannon*, to be wounded, and discomfited, some groning, and crying out, some slaine out-right, and cut off by the middle, some crawling on the ground, with their lungs peeping through their sides, some stooping, with their bowels in their hand, some sliced downe the *leg*, some clouen downe the *chine*, some their braines past out, and sprinkled on the *Drumme*? They would, were they not harder then the nether milstone. Yet (alas) this is but a *flea-biting* or *loue-ticke*, to the horrible bloodshed prepared for the damned.

Eze. 9. 4. 3 Another *Motiue*, is *The Promise of Preseruation*. When *Ierusalem* was ready to be destroyed, the *Lord* commands his Angell to take *pen* and *Inke*, and

and goe through the midſt of the *City* and marke them on the forehead, that *Mourned* and *Cryed*, for all the Abnominations that were done there. If we vnfainedly grieue for the wickedneſſe of the *Realme*, though our *Perſecutors* were ſwifter then the *Eagles* of the *Heauen*, yet ſhould we eſcape them. *Woe* be to the *Egyptian*, for the plague ſhall be vpon him, to deſtruction, but *peace* ſhall bee vpon *Iſraell*, for her poſts are ſprickled with the bloud of her *Redeemer*. Exo. 12. 7

The *laſt Motiue*, is the *Likelihood of ſome fearefull iudgement* (without GODS wonderfull mercy) ready to fall vpon the *Kingdome*. Thus I prooue it. *By ſwearing, and lying, and killing, and ſtealing, and whoring*, wee breake out, and *bloud toucheth bloud: Therefore the Land ſhall Mourne*. Anſwer the Prophet *Hoſeas*, *Enthymeme*, who can? *Sinne* is a *Deſtroyer*, and makes hauock as it goes, till the blood run along the ſtreet, and the tongue of the *Dog* be red with the ſame. *Policy and force* both take her part: *Achitophel* Hoſea 4. 23.

phel is of her councel, and *Nimrod* hunts in her *parke*. *Ierusalem*, thou maist thanke *Sinne*, that thy *Temple* (the *Primrose* of the world) was fired, thy *Virgins* dishonoured, thy Married women famished, and compelled to eate their Children of a span long. Reuel. 2. Thank *Sinne Ephesus*, that of a *Golden Candlesticke*, and a *Christian Church*, thou art now become *Turkish*, euen an *Habitation of Deuils*. In the bowels of compassion, let vs powre out our hearts like water, before the Lord, for the wickednesse of our deerest *mother England*, and for the great desolation whereto she is liable for the same. O that my head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night, for the slaine of the daughter of my people. O that I could mourne like a *Doue*; chatter like a *Swallow*, steale aside like a desolate *Sparrow*, grone like a *Culuer*, droope, and dwine away like the *Turtle* in her widdowhood, roare out and wring the hāds, as those that are wrapt in a maze of discomfort.

(Alas

Alas for her, her wickednes is at the full, ſhe is frozen in her dregges, her abhominations cry out in the eares of the *Almightie: Thou God to whom vengeance belongeth, Thou God to whom vengeance belongeth, ſhew thy ſelfe.* The triall of her countenance witneſſeth againſt her, ſhee declares her ſinnes as *Sodom*, ſhe hides them not: ſhee is a Blackmore, and cannot be whitened, a *Leopard*, and cannot change her ſpots. She bleſſeth herſelfe in her euill, and becauſe God hath promiſed *Mercie* to *Repentance*, therefore ſhe thinks hee hath promiſed *Repentance to Sinne*. *Weordome*, and *Wine*, and *New wine haue taken away her heart.* Hoſ. 4. 11. Away with *Eliah*, he troubles Iſrael. Away with *Eliſha*, He is not the *Horſe-men* and *Chariots*, but the Weakner, of *Iſraell*. Away with *Amos*, his blunt ſtile is fitter for his *Neate*, than men, the Land is not able to beare all his words. Away with *Lot*, *Sodome* cannot bee merry for him. If a man would propheſie of *Wine*, and *Stong drinke*, *that, that* were a *prophet* for this people.

Eze.21.9. A *Sword*, a *Sword*, both sharpe, and furbished; sharpned to make a sore slaughter, and furbished, that it may glitter as it goes. Woe be to thee, *England*, *England woe be to thee!* For if the *Sermons* that haue beene made in thee, had beene made in *Tyrus* and *Sidon*, I perswade mee they would haue repented in *Sack-cloth* & *Ashes*. Thou maiest finde *euasion*, but if thou doe, it is no lesse miraculous, than if the *Sun* should stand still, as in the time of *Ioshuah*, or an *Axe-head* swim, as in the dayes of *Elisha*. *Damascus*, and *Azza*, and *Tyrus*, and *Edom*, and *Ammon*, and *Moab*, are plagued for *Three* transgressions, and for *Foure*, and shall *Iudah*, and *Israel* goe free? *Damascus*, and *Azza*, and *Tyrus*, and *Edom*, and *Ammon*, and *Moab*, and *Iudah*, and *Israell*, are plagued for *Three* transgressions, and for *Foure*, and shall *England* goe vntoucht?

Amos 1.2

Me thinks I heare *Ionah* cry (changing but one word) *Yet fortie dayes*, and *England* shall bee destroyed. Mee thinks I heare *Iohn Baptist* casting *Vipers*

Ionah 3.4.

Math.3.7.

pers in her face, and wondring who hath giuen her a *Priuie becke*, to escape so present ruth, and ruine. Mee thinks I heare the *Lord God* vpbraiding her: *Three and fortie* yeares long haue I beene greeued with this *Generation*; *Three and fortie* yeares long haue I warnd them by my seruants, the *Prophets*, yet still they sleepe in sensualitie. Me thinkes I heare him complaine, O they haue put out mine eyes, as the *Philistins* did *Sampsons*, my *Type*; they multiply their sinnes, and draw *Iniquitie* with *Cart-ropes*, as if I had no *Prouidence*, lead mee, lead mee to *Queene ELIZABETH*, the *Maine Pillar* of the Land, the *Post* whereon the *House* standeth, that so I may bring the *Realme* vpon their heads, and bee at once auenged of them for my *Two eyes*. Mee thinkes I heare him cry, Let me alone, that I may turne her *Riuers* into *Pitch*, her *Dust* into *Brimstone*. Mee thinkes I heare him hisse to the bloodie *Romanist* (his *Horses* hoofes are like *flint*) to roare like a *Lion*, & hanch vpon the *prey*, yea, to licke vs vp as the Oxe

Oxe licketh vp grasse. Mee thinkes I see her *Temples*, her *Towers*, her *Castles*, her *Bulwarkes*, her *Block-houses*, spoiled, defac't, ruinated, laid waste, ore-growne with *Nettles*. Me thinkes I see the *Pelican*, and *Hedge-hogge* possesse her, the *Rauen* dwell in her, the *Satyre* dance in her, the *Ostrich* nest in her, the *Scritch-owne* lay and hatch in her.

O *Olbion*, thou hast an *Happy*, name, but thy *Sinnes*, thy *Sinnes* make thee vnhappy. O! if thou hadst but known, at the least in this thy day, those thing, that belong to thy peace: but now are they hid from thine eyes. Euen the *Stork* in the *ayre*, knoweth her appointed times, & the *Turtle*, the *Crane*, and the *Swallow*, obserue the time of their comming, but thou wilt not know the *Iudgements* of *the Lord*. O happy *Huntingdon*, happy *Walsingham*, happy *Iewell*, happy *Whitaker* (for though there were a *Quaternitie* of your *Persons*, yet yee dyed in *Vnitie* of *Faith*) Thrice happy ye, because taken away, from the *Euill* to come, which we (alas) are like shortly to see, and feele. Returne, returne,

Ier. 8. 7.

returne, O *Virgin Daughter England*, wash thine heart from wickednesse that thou maiest be saued, for the *Lord* in *Wrath*, thinketh vpon *Mercie*. My most louing, and most Honourable *Countrie*, let me become, not a *Suter*, but a *Beggar* to thee; *For Iesus Christs sake I aske it*, humble thy selfe with *Fasting*, *Weeping*, and *Mourning*: humble thy selfe with *Fasting*, *Weeping*, and *Mourning*, *for Iesus Christs sake I aske it*. But here an *end*, griefe bids me speake no more, and I feare I haue beene too tedious already.

FINIS.

AARONS BELS.

The second Sermon.

The Text.

Exod. 28. 34.
A Golden Bell, and a Pomegranate.

THE life of the *Ceremoniall* law, consisted in the *Tabernacle, Priest-hood, Sacrifice.* The *High-Priest* shadow'd the *Messias* to come. yet with *sixe* differences. He had a *Beginning*, *Christ* had none; Hee had an *End*, so hath not *Christ*; Hee was a *Priest*, not a *King*; *Christ* was a *Priest*, and a *King*; He appeared in an *Earthly* Sanctuary, *Christ* is entred into an *Heauenly*; Hee a *Sinner*, *Christ Immaculate*; Hee a *Borrower*, *Christ* an *Exhibiter.*

His

His *Garment* was *Significatiue*, and had *Sixe parts*: The *Breſt-plate, Ephod, Robe, Broydered Coate, Mitre, Girdle.* Whereof ſome were appropriated to *himſelfe*, as the *Robe: A Garment of Blew ſilke, full, and reaching downe to the feete, cloſe on euery part, ſaue the Necke and Armes.* Beneath on the *skirts*, were *Golden Bels*, and *Silken Pomegranats*, interchangeably placed. A *Bell* betweene two *Pomegranates*, a *Pomegranate* betweene two *Bels* that the *ſound* might be ſhrill, and the ſight delightſome.

Exod. 28. 4

Theſe chiefely deciphered the *Fragrancie* of *Chriſts Merit*, imparted to the *Saints*, by the *Preaching* of the *Goſpell*, but *Anagogically* deſcribe the *Office* of vs *Miniſters.* This is the vniforme conſent of *Diuines*, and on this ground doe I build at this preſent.

The *Bels* of *Aron*, call on vs to *Preach*, and to *Preach pure Doctrine.* For the *firſt*: Our *Bels* muſt be *ſhaken* on *paine of Death.* We are the Lords Pantrie, our lips muſt *preſerue knowledge.* We are *Salt* and muſt melt our ſelues

Ex. 28. 35. Mala. 27. Mat. 5. 13.

selues away to season Gods people, Wee are *Nurses*, and must feed our *Children* with the *white bloud* that springeth from our hearts. Euen the *Dragons* draw out their breasts, and giue sucke to their young ones, and shall we be *cruell* like the *Ostriches* in the wildernesse? 1. Thes. 2. 7. Lament. Ier. 4. 3.

There are come abroad, what shall I call them? *Paradoxes Cacodoxes, Adoxes.* There be, that when they are required to preach reply againe, *Reading is Preaching*, *Reading is better than Preaching.* Anaxagoras, Fauorinus, Copernicus. *Snow is blacke: There is no Sunne: The Earth turnes round.* My witnesses are in Heauen, and in Earth, how reuerently I esteem of *this Church of England.* And had wee *Latimer* againe, I durst paralell it (at least) with the most *renowned, & refined Churches* in the world. And now for *Reading*. It carries an extraordinary blessing, whē it is performed by *Gods Minister.* And the *best* of the *Fathers* was *conuerted* by *Reading* a parcell of the 13. *to the Romanes.* But if *Reading* bee all the Augustin. Confessions.

Preaching, that is needfull, and *Reading* better then *Preaching*, then bleſſed *Sauiour*, why didſt thou cloſe thy
Luke 4.20 18. *Booke*, and make, *Application*, at *Nazareth*? Why didſt thou proue from thy *Text*, that thou waſt ſent to *Preach* the *Goſpel*, to *Preach deliuerance*, to *Preach* the *Iubile*? Why ha h Saints *Luke*, thy faithfull *Amanuenſis*, vſed *three ſignificant* words to that end, in two verſes?
Neh.8.47 Come downe *Ezra*, leauing the *Pulput*, *Ieſhua*, and *Bani*, giue the *ſence* no more, if *Reading* be better than *Preaching*.
Aug.de doct. Chriſt. Come downe, ye Sages, *Cyprian*, *Lactantius*, *Victorinus*, be no longer laden with the rich *ſpoyles* of *Egypt*, if *Reading bee better than Preaching*. Nay come downe *Vniuerſities*, and let *Owles* and *Satyres* be your *Students*, if *Reading be better then Preaching*. And let the ſlouenly Miniſter fill the *Cart* ſtill with *Neptunes Mace*, if *Reading be better then Preaching*.

As wee muſt *Preach*, ſo wee are to
Cor.1.3. Ier.23. looke to the *Pureneſſe* of our *Doctrine*. *Aarons Bels* are of *Gold*. And in truth, what is *Hay* and *Stuble* to *precious mettall*?

tall? What is the *Chaffe* to the *Wheate?* The word alone, is the *power* of *ſaluation*, diſcernes the *Spirit*, binds the *Conſcience*, ſmiteth the *Nations*, ſhaketh *Heauen*, and *Earth*, is of infallible *Authoritie*. Yet (alas) how many young heads (and old too) as if they were a dying, and pidling with the *Couerlid* making *Ducks*, and *Drakes* vpon the *vpper face* of the *Conſcience*? Haue theſe the *ſublimation* of learning, and know not that *Diuinitie* is *Architectonicall*? For they ſet *Hagar* in the chaire and let Dame *Sarah* make curſie in the floore. Obut they haue their bels: they haue, and were fit for a Morriſdance.

For performance of theſe *Duties*, *Eight meanes* are required: *Bookes*, *Reading*, *Study*, *Arts*, *Tongues*, *Temptation*, *Humilitie*, *prayer*. *Bookes* are ſo needfull that the Apoſtles make vſe of them. *Bring with thee the Bookes*, and ſpecially the *parchments*. How many *Thouſand Bookes*, brought *Ptolomie* from *Athens*, & *Rhodes*, to *Alexandria*? *Zerxes* from *Greece* to *Perſia*. *Selucus*. from *Perſia* to *Greece*? How deerly did

2. Tim. 4.

A Gel.

Tarquinias Priſcas buy the *Roles* of the *Sibills*, and *Plato* the writings of *Philolaas* the *Pythagorian*? How honorable were theſe reliques to *Traian*, to *Antoninus*? *Gordianus* had aboue *three ſcore thouſand bookes*. Not *Tyrannion*, the *Gramarian*, but had three thouſand: Worthy men. For we Print now in a day, what they were in Writing a whole yeare. But they knew the very Soule of graue authors, was drawne at *life* in the Table of their workes. That made them ſo precious.

It is not for poore Students to ingroſſe theſe monuments in ſo thankles an age. Procure we thoſe *Bookes* that are moſt auaileable for *Sauing knowledge*. That ſauour moſt of a *Maſculine grauity*. To ſcorne *Interpreters* is to be a Neſtorian, a vaporous and *Imaginatiue Enthuſiaſt*. But the books of Epheſus *Inchanting*, *Adiuring*, *Inueigling*, *Poiſoning*, would be lookt to. They will make a good blaze.

2. But what is *Harneſſe* if it hang ruſting on the wall, or *Bookes* if they ſtand moulding on the ſhelfe. If *Timothy*

1 Tim. 4.13.

thy be charged to giue attendance to Reading, then *Bookes* must be had, not for shew, but vse. It is for little children to gaze on the painted couer. But of all the Sheaues let the Bible haue preheminẽce. Let the rest of the *Shocke* doe homage to it. Let vs eat it with *Ezechiel*, lay it close to the heart, and (if God so fauour) die with it in our hands. Yet other Authors must be consulted with. One (possibly) may read much, and be no great Scholler, but he can be no great Scholler, vnlesse he read much. Ezekiel 3.

It is dangerous to begin with the *Summists*, and *Sententiaries*. How many silly *Flies*, haue lost their liues in the *Cobwebs* of the *Sophisters*? How many *Rauens* of *Arabia*, flie ore the Spices, and light on the Carkasse? O *Caluin*, that the Sons of the Prophets, would first aske councell of thy learned *Institutions*. Yet a man may make vse of **Postill*, and *Virgill* gets Gold out of *Ennius dust heape*. Ineptissimi certe libri. Bulling.

3. But *Bookes* and *Reading* are fruitlesse without study, as meat in

2. Tim. 2. 15.

the ſtomacke without digeſtion. *Paul* would haue *Tymothie* ſtudie to be ſkilfull in *Orthotomie*, to diuide a text hãſomely, as if he were *Diſtributing* a *Sacrifice*. Each *Bungler* can chop a text into gobets. *Demoſthenes* vs'd much to ſtudy by lamp-light. He thought it an honour to the *Athenians* to bee intertained with elaborate matter. Hee did well, and diſpleaſed none, but ſuch as *Pytheas* and *Chalcus*, ſullin *Orators*, and *Theeues* of *Braſſe*, *Leui* is not *Iſachar* to couch him downe betweene two burthens. To Preach is more then to ſpeake by an *Houre glaſſe*.

Plutark in vit. Dem.

4 To the fore-named helps are the *Arts* to be added, cheefely *Logicke*, the *Hand* of *Phyloſophie*. *Auſtin* giues this in Precept in his *Chriſtian Doctrin* and in Practiſe in his *Cytie of God*. *Moſes* was learned in al the learning of the Egyptians. *Paul* cites *Aratus*, *Menander*, *Epimenides*. Are you ſpoild through *Philoſophie*? The fault is in your ſelfe, not your *Adiunct*. The littie *Bee* that ſings at her worke aboad, becomes *Mathematical* at home, building

Act. 7. Tit. 1.

ding her *Combes* so euen and coequal, as if she had learnt *Arte* in the schoole of *Nature*. When *Amos* kept *Neat*, hee spake, in a grosse dialect, but when he became *Prophet*, he told of *Pleiades* & *Orion*. I speake not this to animate the bold, who (in vain *ostentation* of *humanity* (stuffe their Sermõs with *Histories*, & *poesie*, (these men are fit for *Pandects*, *Centons*, *Miscellanea*) but only to dull the edge of their censure, who brooke not *Craterus*, themselues being Emperiques, indure not Artes because inur'd but to the Ferule. Amos 5.8.

5 The next aduantage for *proficience* this way, is the Skil of Tongues: A gift of the *Holy-Ghost* exhibited to the Apostles by immediate reuelation, but vnto vs by studiousnesse, and industrie. Behold the Pun shment of humane pride (like the Scattering of *Leui*) turned into matter of benediction. The diuision of Tongues, the cause of Disperſion, is now become the *Instrument* of *Vnion*, that all may speake the Language of *Canaan*. Acts. 2.

The *Hebrewe Tongues* shinnes aboue

aboue the reſt, like the *Morning Starre* amongſt the leſſer lights of the Heauen.

A moſt notable tongue, for *Antiquitie*, for *Amplitude*, for *Puritie*, for *Pith*, for *Prophit*, for *Shortneſſe*, for *Pureneſſe* of the *Phraiſe*.

Pro Arch. The manly Greeke chalenges the next place. A *Tongue* that in *Tullies* time ſweld like *Iordan* aboue the bankes. So Propper, that you powre it not forth into another veſſell, but it takes wind, in the iudgement of *Quintilian*. Theſe two hath God conſecrated for his owne Booke. The reſt are commendable in their kinde, yet ſo that the old *Latin Tranſlation*, (howſoeuer *Authentique* with opinitiue heads) comes as ſhort of them, as *Eugubium* of their Rome.

It is not for euery one to be *Ioſeph Scalliger*. To bee ſkilfull in *Thirteene Languages*, Hee was *Iulium ſydus*. Life is ſhort, and wee ſhould caſt an eye to the *Circle of Arts*. Beſides one may bee to *Rabbiniſh*. But (ſure) the Tongues are very worthy our labour.

From

From them our knowledge takes both *Increment* and *Ornament*. *Origen* lernt the *Hebrew*, and *Austin* the *Greeke* in their old age. The Iesuit will not bee answered with a little English *Diuinity*. Wee had best looke about vs. Our yong *Catholicke Gentle-women* (they say) speake *Latine* well, haue a smattering in the *Greeke*. *Quid vltra?* *Concumbunt Graci.* Iuuenall.

6 *Temptation* likewise is of good effect for the furtherance of Prophesie. It is either from *God* to *Man*, or from *Man* to *God*, or from *Man* to *Man*, or from the *Deuill* to *Man*. Some *Good*, some *Ill*, some in *Word*, some in *Deed*: some *Open*, some *Couert*, some *Expresse*, some *Interpretatiue*. I onely meane the *Tryall* of the *Cresse*, and *Experience of the suggestions of that Euill one*. Aquinas.

Good *Dauid* neuer learnd so well, as when *God* had stuck the *Rod* at his *Girdle*. *Paul* neuer writ more eloquently in his life, then when he framed the *Catalogue* of his troubles; But when hee writes to *Tymothy*, in *Blood*, O how he 2. Cor. 11. 2. Epist. to Tim.

ouer-rates,& captiuates the affection.

Ioh.21.15 Againe, the *Experience* of *Satans Mallice*, makes vs more warye, makes our zeale more feruent. *Peter denyed*, and *denyed* and *denyed*, therefore *Peter* must *feed*, and *feed*, and *feed*. He fell and rose, and so was fitter to strengthen the brethren. *Luther* that *Miracle*, (*papists* loue *Miracles* but not *Luther*) confesseth hee was tempted to all sinnes, but *Couetousnesse*. He is seldome felt in the bosome of his *Audience*, that first feeles not sinne in his owne. What he wants in the *Grossenesse* he hath in the *Multitude*.

7 Humilitie is like the Images of *Brutus* and *Cassius*. The more *priuate* the more *conspicuus*. It is the Foundation of the Houle, the Kee of the Ship,

Psal.25.9. the *Roote*, the *Sap*, the *Life* of *Vertue*. The *Humble* is he that is taught *Gods waies*.

The *Larke* that climes so high into the *Ayre*, first stoopes & layes her bosome on the ground. The feeble *Vine* brings forth *Grapes* for *Men*, when the bigge *Oke* shils out *Mast* for *Hogs*.

The

The other *Euangeliſts* (in the *Regiſter* of the *Twelue*) call *Mathew*, *Mathew*, and conceale his *fault*: *himſelfe* giues it thus, *And Mathew that Publican*. *Paul* ſtiles himſelfe the Leaſt of all *Saints*. He maidend it not, but ſpake as he thought. The word in the natiue ſound, makes him a *Zachee*, a *Diminutiue Apoſtle*. *Auſtin a Biſhop*, thought himſelf leſſe then *Ierome* the Presbiter. *Lord*, I am Hel ſaith the *reuered Hooper*. The Peacocke (a Bird of pleaſant feathers) diſplayes not his pride ſo fully as ſome *Schollers*. O how *Knowledge* blowes them vp, makes their minde ſwell, and out-compaſſe it ſelfe. Yet I hope, they will graunt, they bee but men, and what is Man? nothing. I had almoſt ſaid, ſome-what leſſe then *Nothing*. Embarqued nine months in a *Liuing Veſſell*, at laſt he arriues into the World. *Lord* of the *Land*, yet weepes at the poſſeſſion. In *Infancie*, and *Age Foure-footed*, in *Youth* ſcarce *erect*; makes not his *Will* till hee lye a *Dying*, and then dyes to thinke he muſt *make his will*.

Mat. 10. 3

Ephe. 3. 8.

Iob. 39, 16

S *Pray-*

8. *Prayer* is worth all the bookes in the *Studie*. It askes counsell of *God*, who is both the *Author* and *Interpreter* of *Scripture*. It goes with the *Pitcher* to the *Well-head*, and puts the hand in the *Treasury* of *Knowledge*. We are all as Blind as the leather-winged *Bat*, nay as the *Clot* that lies vpon the *fallow*. Some good body lead vs to the *high way* side, that we may beg with *Bartimeus*, not of *men* but of *Christ*, not for *Siluer* but for *sight*. *O Sonne of Dauid haue mercy on vs. Lord that we may receiue our sight.* Let vs plead for nothing but *Ruth* and *Pitie*, let all our *Arguments* be *drawne* from *priuation*. Brethren let me vse the Martyrs words, *Pray, Pray, Pray*, for the *tender mercy of God*, that Vtterance may be giuen you: On your *feet* with the *Publican*, on your *knees* with *Paul*, on your *faces*, with our Sauiour, Pray til ye faint but faint not in Praier, Let *Aaron* and *Hur* stay your hands. Send vp the incense of your sighes to *Heauen*. He neuer Preacht ill that Prayed well.

Luk. 18. 13

Eph. 3. 14. Mat. 26. 39.

Ex. 17. 12.

These *Bels* thus rung, afford variety of

of heauenly Muſicke, whether *Phrygian Dorian, Lydian, Concitatiue, Sedatiue, Paſſiue*. Yet the *Pſeudo-Catholicke* diſdaines to heare it. The *Bee* can ſaile through a Sea of Ayre, from the *field* to her *Hiue*, he knowes not the way from his *Houſe* to the *Church*. O, but what thinke you of the *Oecumenicall Trident Councell*? I thinke it an *Oeconomicall Three-toothd Conuenticle, Priuate, Cruell, Rmall*, A *Caldius Biberius Mero*. She calls *Rome* the Mother of all *Churches*, She was a mother in Saint *Pauls* time, yet then a daughter to *Ieruſalem*, and *Antioch*; but now it is flitted into *Campus Martius*. Then wrote ſhe her *Lawes* in Milke, now in Sunday-letters. Then were her weapons *Prayer* and *Teares*, now *Fire* and *Sword* Which Sword, if (in ſhew of *Peace* ſhe turne into a *Mattocke*, it is but to play the Pioner, and make way for *Death*. Rom. 1. 8.

In the Caſe of *Antiquity* ile offer faire. Will they be iudged by the *Primatiue Church*? Will they be tried by the twelue *Apoſtles*? They will, ſo *Iſcariot*

Iscariot be *Fore-man.* Nay *Peter* must bee *fore-man*, by their Owne grant. They except. Hee was a Married man. Besides, hee bidds *feare God, Honour the King.*

Luke 4.38
1. Pet. 2. 17.

Yee *Rurall Gentlemen*, harken vnto mee; I will open my mouth in a Parable. What true ioy can your hearts desire that is not found in our *Saboth* Assemblies? Wil yee Hunt? Take vs the Foxes, the little Foxes that destroy the Vines. Wil yee dance? Behold the Arke of the Lord, Dance, if yee wil till *Micholl* mocke you. Will yee *Runne*? Yee may *Runne* the Wayes of *Gods Commandements* Will ye be *Musicall*? O prayse the Lord vpon the *Harpe*, with that *Noble Lirick Psalmist Dauid:* Nay come to the *Church* and yee shall haue *Organs.* Your Hart must be the *Organist*, your *Lungs* the *Bellowes*, your *Breath* the *winde*, your *Teeth the pipes.* Thus (*Gentlemen*) *Hunt*, or *Daunce* or *Runne* or *play*, so ye please *God*, and walke inoffensiuely.

Cant. 2. 15
2. Sam. 6. 20.
Psl. 119. 32
Psal. 150. 3

The furious *Separatist* (as hot as *mount Hecla*) esteems of our *Musique*

as

as the *filing* of a *key*. He frames in his braine an *Idea* of a *Church*, neuer yet ſeene, ſaue in *Vtopia* or *Cyribiria*.

Subſtance and *Ceremony* are fallen out in our *Church* This lets the ſweet tune of *Aarons Harmony*. *Ridley*, *Saint Ridley* (let me once bee *ſuperlatiue*, as thy *Latimer* was when he cald *Bilney Saint Bilney*,) Thou and *Hooper* agree not about a *White Veſtment*, but ye agree wonderfull well in *Blacke* in *priſon*: in Red, in the Fire, and now in White in the *Kingdome of Heauen*.

The greedy Patron would pluck off *Aarons Bels*, and his *robe* too. When a *Liuing* fals, if a *Iack-daw* but come with a Purſe in his mouth, he gets the *Preſentation*. Tuſh, the *Bird* loues the *Church*, and ſhould be a *Scholler*, by his *colour*. Sew but *hoſe* to his *legges*, and *Bels* to his *hoſe*, and plucke his *neck* off, if he Ring not his *Bels*.

The *Spiritual Court* (as if it had the Name by an *Anti-phraſe*) drownes *Parons muſicke* with their *ſiluer-ſound*. *Lucretia* (grac'd with this *Elogie*: *There were Two at the* Deed, and yet but One *offender*) Aug. de Ciu. Dei.

offender) is dead. Wanton *Corinna* liues, yet sometimes is she taken (ἐν αὐτοπώρῳ) with the *Woman* in the *Eight* of *Iohn*. And now the *Officers* (out of an hearty sorow) exclaime against the fowlnesse of the vice. Like the false *Pinder*, that chases to see the *Beasts* amongst the *Corne*, and yet will loose a *stake*, or pull vp a *Teather*, rather then keepe his *Fold* emptie. Such abuse deserues *Philippicks*, and *Declamations*, but these few *Ionathans Arrowes* shall suffice, which haue beene shot with a warie hand, not to hurt *Dauid*, but to helpe him. And this of *Aarons Bels*.

2. THE *Pomegranates* import *Good life* in the *Minister*. Not that the *Absence* euacuates the *Calling* (for that were *Donatisme*) but that the *Presence* brings a *Blessing* with it. The *sanctified Minister*, hath the *Comfort* of *Reuelation*, *protection*, *Conscience*, *Edification*. Hee hath the *Comfort* of *Reuelation*, for *God* opens his *Secret* vnto his *seruants* the *Prophets*. *GOD* takes *Ezekiell* by the hayre, and lifts him

Amos 3.7

Ezek. 8. 3.

him vp betweene *Earth*, and *Heauen*, brings him in *vision* to *Ieruſalem*, and ſhewes him all her *Abhominations*. *GOD* caſts not *Pearles* to *Swine*, nor *Knowledge* to wicked ones, vnleſſe ſo much as ſhall condemne them.

2 He hath the *Comfort of Protection*, for GOD is with him to deliuer him. Though his *Enimies* hunt him with a *Setting-Dog* that lies cloſe, and *Queſts* not, when hee hath found the *Game*: yet the *Lord* will keep him from the Net. Doth *Ieremy* ſquat? *Baruch* ſtarts vp. Are his *Sermons* burnt? God will plague the *Burners* Sticks he faſt in the *Dungeon*? Pull him vp, *Ebedmelech*. *Is* the *Citie* ſackt? Looke to him, *Nabuchadnezzar* take off his chaines let him dwel in a free, and open ayre. *Luther* (a *Lambe* in the midſt of a *Circumference* of *woolues*) dyes in his *Bed*. *Zuinglius* burnt to *Aſhes*, is Heart-whole. Ier.1.19. Ier.36.38. 39. Sleid.

3 Hee hath the *Comfort of Conſcience*: *Men* and *Breathren*, *I haue in all good Conſcience ſerued God vntill this* Acts.23.1

day. This makes him bold as a Lyon, in the Pulpit, dealing franckly, and vnpartially with all, till the *vaine* of his fore-head be as bigge as a *Spindle*, and his eyes flame out sparkles of *Indignation*. For who dare accuse, when *Truth* acquits? Who dare strike, when God latches the blow? Who dare stir when
1 Ti.6.11. *Conscience* is silent? O happy Man of God that hast peace of Conscience: Thou art in Heauen, or rather *Heauen* is in thee, for what is good *Conscience* but a little Heauen?

4 He hath the *Comfort* of *Edification*. For his life is a *Real* Sermon, and gaineth a number of *Soules*. The
Act.17. 3. *Thessalonians*, in the space of *Three* or *foure weeks*, became notable *Christians*. A wonderfull forwardnes. Would ye know the reason? *Pauls* doctrine, was a Patterne of his Life, his Life a Counter pane of his Doctrine. He gaue generall Rules, and subioyned
1. Thes. 2. *examples*. He turnd words into works.
Hier. In ancient time the *Shepheards cald*
Ioh. 10. 4. *their Sheepe*, and then went before
Mar. 6. 20. them. We should haue a *voice* to in-

struct,

ſtruct, and a *foot* to *direct*, ſith the *People* bring both an *Eare* to heare, and an *Eye* to obſerue. *Herod* heares *Iohn Baptiſt*, not becauſe he is a *good Miniſter*, but becauſe he is a *good Man*. But let vs more narrowly view the Pomegranate, the Emblemie of the *Miniſters good life*.

1. The *Pomegranate*, a *Noble fruit* is yet but poore, and ſilly in ſhew. The *Orenge* is *Gilt*, the *Peach* is clad in a veluet coat, but it is content with a homely *Rine*. The *Diſpenſer of Gods Miſteries* muſt be plaine in Appearance, and not blazon his owne arms. Was not our Sauiour Chriſt a *Greene Tree*, & was he not a *withered branch*? Was he not fairer then the children of men, and was he not without Forme, and Beauty? Was not *Eliah* a ſecond *Moſes*, and had he not a girdle of *leather*? Was not *Iohn Baptiſt* a ſecond *Eliah* and had he not a *Coat* of courſe *Chamlet*? The *Diuine* is a rich *Marchant*, and hath a warehouſe from the ſtreet, he diſplayes not *Poynts* and *Ribbins* in the ſtall. He is a *Iewel* in the

Luk. 23. 31.
Iſaiah 53. 2.
Pſal. 45. 2.
2. King. 1. 8.
Mat. 3. 4.

Barke, Cæsar Dictator in a *Fisher-boat.*

2. Againe, the *Pomegranat* casts vp a fragrant *smell* into the head, that cheeres the spirits, and refreshes the Braine. So *holinesse* in *Gods Messenger*, should diffuse a pleasant sent in the *Streets* as he goes, that the People may behold him with the obseruant *Eye* of *Duty*, and *Admiration*. He should be as a bed of *Roses*, or as a *Boxe* of precious *Nard*, poured out, or as a *Pomander of Muske*, and *Amber*, or as the *Vine* in *Iothams Parable*, that comforts the heart both of *God* and *Man*. It is storied, that there came a smell from *Policarpus* body, when he was burnt for the Gospel: as if it had beene of *Myrrhe* or precious *Balme*. God shewed, by his death, what *Spirituall Perfumes* he cast abroad by his *vertues* in his life time.

3. Againe, the *Pomegranate* is an heauy kind of *Apple*, and very *Materiall*. So the *Ministers words* and *Dealings*, are to haue their *waight*, and carry *Substance* with them. It is

Mat. 11. 7.

the

the prayse of him that was *greater then a Prophet*, lesse then an *Apostle*, that hee was *No Reed shaken* with the winde. We must not waue like a Feather in the Ayre, turne like a *Vaine* on the House-toppe, tipe like a Boate vpon the Maine, runne *wilde* like *Quick-silver*, on a Table, and *Dolphin-like* take no rest but in motion: but so ballace our affaires, before we *launch* forth, and so ballance our affections, before we *propend*, as that we gaine the credit both of *Sagenesse*, and *Aduisednesse*. And if (as it falleth out in *Massiue bodies*) we haue our *Trepidations* and wauerings, that then these vncertaine motions be but as *preludes*, to a certaine and setled *Resolution*.

4. Againe; the *Pomgranet* in a *bitter Pill* containes a delicious *Iuice*, that staies *fluxed bodies*, allaies *choller*, checks Malignant *humors*, comforts the *Stomacke*, and strengthens the Substance of the *Entralls*. So should the Prophet, with the *rugged fore-head* be full of *sweete*, and *Medicinall li-* Fernell.

quor powring out life to the gasping soule, and filling the *veines* that *affliction* hath drayned.

5. Againe; the *Pomegranate* (as the sound imports) inclosseth a sort of *Graines*, delightfull to the *Eye*, and pleasant in the taste. So should the *Minister* (as if he were a Cabinet of Vertues) be stored with variety of *Graces*, chiefly with these; *Faith, Loue, Zeale, Vigilancy, Temperance, Modesty, Hospitality, Frugality, Christian Oeconomy, Patience.*

1 Tim. 4. 12.

1 *Faith*, hath worthily the *Precedence* as *Leader* and *Mistresse* of the *Retinue*. An *holy habit* whose *Author* is God; whose *Subiect*, *Vnderstanding*, and *will*; whose *Obiect* Christ: whose parts *Knowledge*, *assent*, *Affiance*, whose *Forme*, *Application* of the *Saving Promises*; whose *End* Gods glory, and the *Soules Salvation*. Which *alone iustifies*, but *iustifying* is not alone. Which goes before *Loue* in some respects, though *Loue* before it in others. O happy *Teacher*, that hath such a faith! and happy *Towne* that hath such

Rom. 3. 28. Gal. 5. 6. 1 Cor. 13. 13.

such a *Teacher!*

2. *Loue* is louely, with a Dimple in the *cheeke*, and a thrid o' *Scarlet* in the *lip*. The *Daughter* of *Faith*, not the *Forme*, *Poore*, but *Rich*, *Distributing*, but *gathering*: *Chast*, but *Pregnant*: and laying the birth in the *lap* of the beloued. Not (blind as the Prouerbe faines) nor carying her Eyes in a *Box*, with *Plutarch Lamia*, but Sharp of *Sight* and Subtill in distinquishing. Not hating the *Person* for the *Sinnes* sake, nor liking the *Sinne* for the *Persons* sake, but hating the *Sinne* and liking the *Person*. A renewed *affection* seated in the *roote* of the heart, which puld *Ieremie* by the sleeue, when he would neede haue beene gone, and made *Paul* ready to deale his owne Soule to his deare *Philippians* and *Thessalonians*. Gal. 5. 6. Aug. de Ciu. Dei. Phil. 1. 8. Ier. 9. 2. 1. Thes. 2. 8.

3. *Zeale* is no *Incendiarie*. No *preternaturall Heat*, flushing in the face, the bewraier of a cold stomack. It is a kindly *wel-tempered Heat*, bred of the mixture of *Loue*, and *Anger*, an earnest maintainer of the *Honour of God*, a sender

fender vp of sighs to *Heauen* for the contrary.

1 Kin. 18. *Eliah* was very *zealous* for the *Lord God of Hosts*. He chid the *people* slew the *Baalites*, confronted *Ahab* thou'd him to his face, and *Eccoed* backe his owne churlish words vpon him. A *man* a *zeale* an *act* extraordinary. So was the perill. For *Iezabell* was his foe, who then kembd her husbands head with her Pantofle. Shee sweares deeply she will *Retaliate*. Shall her Chaplins lie bleeding, & the hairy fellow scape? *Eliah* thou shalt die to morrow. True *Lady*, to morrow: thats neuer. O had she fingered him but once his head (I thinke) should haue been flocken in mans *blood*, like the Persian Monarkes when Queene *Thomiris* auenged her

Iustin. selfe.

Kill him she will, shee is confident, But not closely, she scornes to stalke. The *Bullet* shall not be in his side, before the report be in his eare. She sends him word she will quickly cut him off and binds it with an oth. Wondrous!

Iud. 14. 14. Out of the *Eater* comes *Meate*, and

and out of the *Strong*, *Sweetneſſe*. The *Killer*, *ſaues*; the *Deſtroier* *ſuccours*; the *Meſſage* of the *Ouerthrow*, is the *Ouerthrow* of the *Meſſage*. *Eliah* flies. What? A *Prophet*, a *Maſter Prophet*, flee? And *flee* from a woman? Call you that *zeale*? That *Eliah*, that *raiſed* the *Dead*, *Shut* and *opened Heauen*, wrought *Miracles*, will *himſelfe* become a *Miracle* of *weakeneſſe*? O pardon *Eliah*, He was a *Man*, *ſubiect* to *infirmities*. But what if in his *flight* there be *foot-ſteps* of his *zeale*? As he ſate vnder the *Iuniper-tree* and bee-thought him of Gods *People*, *Altars*, *Prophets*, all wofull, he deſired to die. He can be no *Coward* that aſpires to *Immortality*. O! but he ranne from *Death* before. Hee did. Hee was loath to *die* *there*, and *there*, and *ſo*. Beſides; hee alone was the *Viſible Church*. Hee could not bee *cold* in this *life*, that went vp in *fire* to a *better*.

1 Kin. 17. 18.

Iam. 1. 17.

1 King. 19. 4.

2 King. 19. 10.

2 King. 2. 11.

4. *Vigilancie* ſtands *Sentinell*, and with *eyes* broad-awake, deſcries the *Enemie* a far off. Or, if the *Woolfe* in

Mat. 10. 16. Act 20. 29

wooll of a fine *Staple*, come creeping in, with a peece of *Scripture* in his mouth, he can fit him in the *premisses*, and bang him in the *Conclusion*. He knowes his *Flocke* is purchased with *That bloud of GOD*, the least *droppe* whereof is far aboue *valuation*. Hee hath honest (not mis-affected) *intelligencers* that giue *Inckling* of their *Estate*. He is doubtfully lead betwixt *Feare* and *Hope*: *Feares* his GOD will *abase* him among them, *Hopes* they will prooue his *Epistle* of *Commendation*.

Acts 20. 28.

2 Cor. 12 21.

2 Cor. 3. 2

5. *Temperance* moderates the *Appetite*, and holds it in, that it skue not aside from duty. Her *Integral* parts are *Bashfulnesse*, and *Honestie*. Her *Subiectiue* *Abstinence* and *Soberneſſe*: her *Potentiall*, *Continence* and *Meekenesse*. I read of a young man, that vsed to drink Water, and yet no *Scholer* to *Thales Miletsius*. It was *Timotheus* sickly man, a dwindled weakenesse before he giue *Scandall* by *Distemperature*. The *Pastors* life should be a *continuall Fast*, I meane not the *Cloyster-creepers fast*, who

1 Tim. 5. 23.

who pinches himselfe till he be pure *glor* like *Dionysius*: but the *Christian Fast* that contents *Nature*, and fits the body for *Deuotion*. There are, that will count our morsells, and tell euery *gulp* that goes downe the throat. Were not the Apostles thought *nine a clocke Drunkards*? But *Peter* well prooued, they stood in no need of a *Modiperator*. Aelian. Acts 2. 13 14, 15,

6. *Modesty* shewes it selfe in *speech*, *Gesture*, *Apparell*, *Recreation*. A word spoken in his place, is like *Apples* of *Gould*, with *Pictures* of *Siluer*. *Its base* for an *Elder*, to be *Ludicrous*, & *scurrill*. So is it to be a *Pantomyme*. So is it to follow *Exoticke fashion*. But to make *Tearmes Vacations*, and *Labour of play*, when he should Play to Labor, is odious. The *Thresher* comes not in my *Barne*, that doth nothing but *Tap*, nor the *Mower* in my *Medow*, that doth nothing but *whet*, *whet*, *whet*. Prou. 35, 11.

7. *Hospitality* calls in the *stranger*, who (as *Massurius* testifies was respected (of old) next the *Pupil* before *Client* or *Allie* of *Bloud*, or *Mariage*. Gen. 18, 3, A. Gell.

An

An excellent Vertue in a *Biſhop*, and very *exemplarie*, which our Anceſtors weying, left purpoſely large *Donations*

Auguſt. de Ciu. Dei. *Paulinus* Biſhop of *Nola*, was ſo *Open hearted* to poore *Chriſtians*, that, like *Paulus Æmilius*: he left nothing to his Houſe, but the Euerlaſting Memory of his *Name*. When the *barbarus Goths* brake in vpon him, hee thus (in heart) commended him-ſelfe to God; *Lord let me not bee rifled for my treaſure, for well thou knoweſt I haue ſent it before mee into Heauen*. Be our *In-comes* but ſmall, our *Chimneys* muſt breath out ſome *releefe* to the *Needy*.

8 *Frugalitie* puts but Three fingers at once in the *purſe*. It carefully keepes what is got, and imployes it to the beſt vſe. Goe we plaine? Wee are *Gods Husbandmen*. Loue we the *Compaſſe*? Wee are *Gods Builders*. Young

Dan. 1. 15. *Daniell* liues with *Water-gruell*, yet lookes as *freſh*, as the deliteſt Page at *Court*. The lame *pittie*, is a *pittious* thing: and for *pouertie* to borrow, is to pay with griefe. It is better looking through a *Lattiſe*, than a *Grate*. I like the

the *Cataſtrophe*, that ends with a *plauditie*, not a *plangity*. It makes me ſhrink to thinke of, *Alas poore Scoller: poore pædant, poore Mendicant*. As if *Helicon* ſtood in *Holderneſſe*, or we entred *Athens* by the *Spitle-houſe*.

9 *Chriſtian Oecomes* is required by *Paule* in *Aarons poſteritie*. A *Centurion* is more than a *Decurion*. It's nothing to Row a *Boate*, ſome-thing to *Steare* an *Helme*. Can hee care for the *Church*, that cannot *Rule* his owne Houſe? An *Error* in the *foundation*, puts the whole *Building* in apparēt hazard. Ill *Houſes*, ill *Hamlets*, *Crowes* in the *Neſt*, *Crowes* in the *Shole*. The Patriarke *Abraham*, as he could *marſhall* an *Armie*, ſo he could *order* his *Family*. Poore *Dauid* felt, what it was for a Prophet to cocker his Children. 1. Tim. 3. 4. 5. Gen. 18. 19

10 *Patience*, wins by *looſing*, and (like *Fabius*,) keepes aloofe, when *Hannibal* bids *baſe*. What groſſe *Indignities* did *Policarpus* put vp? His owne People helpt to burne him at the *Stake*. Hee had neede bee a little *Icb*, that is cald to the charge of Soules. Yee ſhall know

know *Patience*, thus. Her Countenance is sweet, and amiable, her Forehead smooth, and free from the least wrinckle of wrath, her Eyes cast down in token of *Modestie*, her Lips seald vp with an honorable silence, her Colour such as sits in the face of *Security*, her Apparrell *White*, and close vnto her back, for feare of ruffling, and disturbance. And heere I leaue *Patience* with you, and betake mee to another point, least commending her too long, I driue you to her contrarie.

In standing thus for *Multiplicity* of *Grace*, I would not bee thought to looke for *Perfection*. For that being impossible to attaine, were folly to attempt. Its a good *Pomegranate* hath no *faultie* kernell The whitest *Swanne* hath a black foote. Our cheefe comfort is, that though *Sanctification* haue *degrees*, yet *Instification* admits no *latitude*. My meaning is to vrge *Sincerenes*, which is carefull to shew forth it selfe by *good workes*. Of this sort (thankes be to God) are many Ministers of this land. As many (if

Titus. 3.8.

Affection

Affection tranſport mee not) as in any Nation vnder heauen. Will the *Italian* chalenge vs? Let him enter the *liſt*. We ſhall ſoone rap him on the crowne, and (perhaps) make an *eye-let*-hole in his boſome.

Brethren, we are ſet on the *Hill*. An *Infirmitie* in vs, is as a *plague ſore* running on vs. If *Ieremie* bee blameleſſe, the *Iewes* wil Imagine a *Deuiſe* againſt him. The *peaſant* will *baniſh Ariſtides* (by Oſtraciſme) though he know him not, onely becauſe hee's cald *Ariſtides the Iuſt*. *Thou* that *teacheſt* another, *Teacheſt thou* not *thy ſelfe*? A very *Thunder-bolt* from *heauen*. By lying *Ill*, we teach God how to condemne vs.

Mat. 5. 14

Ier. 18. 18.

Ariſt. Pol.

Ro. 2. 21

Hophni, and *Phinehas*, by their wicked life, made men *abhorre the Offring of the Lord*. They were guilty of the *foure Cardinall vices*, or rather (as *Peter Martyr* wittily) of the *foure vices* of the *Cardinals*. Of *Imprudence* for they were *Ignorant* of their *function*: of *Iniuſtice*, for the liu'd of *Rapine*: of *Effeminatenesſe*, for they could not ſtay for their

1. Sam. 2. 17.

their dinner: of *Intemperance*, for they
1. Sam. 4. 11. ſtained themſelues with *whoredomes*. Their End. They were ſlaine by the *Philiſtin*, and the *Arke* (the *Symbole* of *Gods preſence*) taken.

I wiſh our *Vnlearned Miniſters* would be warned by their fall. I thinke they ſtudy *Tuſſer*, for (ſure) they vnderſtand not *Virgils Georgicks*. They minde the *Plow*, like *Cincinnatus*, but are neuer like to be called to *Dictatorſhips*. Not the *Smithfield Butcher* more ſkilful thē ſome of them, in handling a fat Beaſt. Nor is this all. *Alcatores*, *Potatores*, *Fœneratores* (I ſpeake *Latin* for ſhame.) They are like ŷ *Biras* on *painted cloths* in *Ale-houſes*, that haue *Feare God* in their mouthes, when theres nothing but *ſwearing* in the houſe. O ther's a number of them! It were well they were *Shipt out*. They wold make an excellēt *Colony* for *Virginia*. And yet now I remember) they are fitter for *Paphos*.

Thus, by *Gods prouidence*, haue I *Taken Orders*, haue bin inducted into this place, haue *Rung my Bels*. To him bee *Glory*, now, and *euer*. *Amen*.

TO THE RIGHT WORSIPFVLL SIR HENRY SKIPVVITH Knight.

Sir.

AFter the Pomegranate offred to my Lord (as that of Mises to Artaxerxes) was meant you my Picture, which here I send you. A silly Fisher, seated by the Sea in a bleake ayre, labouring most on the day of Rest, that Fish may liue on the dry land. Dumping for the Earthling, that, like an Eele is bedded in the mud: Dragging for the Oppressor, that like a Pike is ambusht in the Flags: Angling for the Fish of Tyber, with Flies, & Strawwormes, because they scorne the cheefe Payte. Offer them

Ælian.

them the WORD, *and it will not downe with them, or if it doe, they will cast vp their bowels with the* Scolopendra, *rather than be taken.*

Accept this poore Taplet, *as a* Pledge *of my deere affection, which hath long beene* Intimate, *but is like hereafter more fully to shew it selfe. And euen so, with my daily prayers for your prosperitie, I take leaue of*

Your WORSHIP.

Lectori.

IF this *Sermon* bee thought to haue too much aſperſion of *Latin*, & interweauing of *Gentile Authors*; I would haue it conſidered, that it was made *Ad Clerum*, and the *Heathens* cheefly alledg'd againſt the *Ieſuit*, who eſteemes of *Philoſophers* as *Prophets*, and puts *Scriptures* head vnder *Ariſtoles* girdle. It is otherwiſe with my ordinary *Lectures*, which beeing frequent, & to a plaine Auditory, muſt needs be familiar. *Tantum eſt. Vale.*

THE FISHER.

The Text.

Math. 4. 19.
Follow mee, and I will make you FISHERRS of Men.

He *Babe*, that vnborne, *sprang* for ioy at his *Maſters* preſence, was now at the *Prime*, and *Acme* of his *Age*. And dealing punctually with *Herod*, was to haue his *Head cut* off, with the *ſconce* of a *woman*. Then was the time for the *Biſhop* of *Soules* to hallow the *Pulpit* in his owne perſon. *O Diuine Sermons!* Not words, but hony ſtream'd frō his lips. Neuer man ſpake, as hee ſpake. And yet he *preacht* but of *Repentance*. But

John Baptiſt.

Luk. 1. 41.

Mar. 6. 22. 25.

1. Pet. 2. 25.

Mat.4.17. of *Repentance*. But of *Repentance*? what
Lu.24.47 should wee *All*, publish to the people
but *Repentance*? And for that hee had
Mat.10.2. purpos'd to testifie the *Renouation* of
the *Church* by the *Constitution* of
Twelue Patriarkes, he begins to exe-
cute what he decreed, and seeing *Pe-
ter* and *Andrew* busie at there *Nets*,
he sayes vnto them, *Follow me*, and *I
wil make you Fishers of men.*

3. Where wee obserue the *Per-
sons*, *Calling*, *End*.

1. The *Persons* are for *Number*,
Two, for *Name*, *Peter*, and *Andrew*, for
Nature, *Brothers*, for *Trade*, *Fishers* for
Quality, *Honest*, for *Condition*, *Maried:
both*, probably *one*, certainely.

2 The *Calling*, a *Disciple-ship* or
Probationer-ship importing *Attention*
to *Doctrine and Manners*, both *Exem-
plary* in *Christ*.

3 The end to *Fishmen*. An *Act
Painfull*, *honorable*. An *Obiect*, *Restric-
tiue*, *Indefinite*.

1 First Two are here called, and
Marke 6.7 Two in Two verses after, This for
Eccl.4.10. *Election*. Now for *Mission*, He sends
Exod. 15. them

them out Two & Two. Man is a *Congregable Creature*, & *Wo* to him that is Alone. Therfore *Moſes and Aaron*, are ſent against *Iannes and Iambres*, *Paul, and Barnabas*, against *Impoſtors: Luther* that fierce *Aſſaylant*, and *Melancton* that *mild Aſſiſtant*, against *Leo*, *Maximilian Carolus*, *Caietan*, *Albert*, *Tecelius*, *Eccius*, *Rome*, *Italie*, *Europe*, *the world*, *Hell*.

Acts 13. 2 Gaſper. Peuc. 1. 5.

2 Theſe *Two* were *Peter* & *Andrew*, *Deuidedly*, a *Rock* & *ſtrong ioyntly*, & *inuertedly*, A *Strong Rocke*. I will not hunt for *Notations Stoically*, ſith moſt words are *Primitiue*. And herin ŷ *Greek* is more happie then the *Latin*, the *Hebrew* then the *Greeke*. An *holy Tongue*, Which (ſome learned thinke) we ſhall ſpeake in *heauen*. Yet the very *Names* of theſe *Apoſtles* did moniſh and inſtigate thē to there Duty. And it is ſome fauour from aboue, when ones name ſounds proſperouſly. A *Graue Diuine* in a certaine *Preface*, bemoanes *Cambridge* for the loſſe of her *Williams*. Good man he miſtook thē, they were *Gregories*. How happy was ŷ *Florentin Martir*

D. Ward: Perkins Problem.

Martyr in his *Agnominations*? and was not our *Iewel* the *Diamond* of the *ring*.

3 This *Peter*, and *Andrew*, were *Brothers*. So were the *Sunnes of Thunder*. So were *Iames* and *Thaddeus*. There are *Brethren* in *Nature*, in *Affinitie*, in *Contry*, in *Religion*. Wee *Iesuits* are of the *same Prouision* of the same *Hearth*, Let vs lay our shoulders louingly to the burthen. *Peter* among the *Iewes*, *Andrew* among the *Scithians*, saith *Origen*, *Eusebius*, *Sophronius*, *Nicephorus*. Farre distant in place, but yet *Contiguous* in affection. Wee haue God for our *father*, the *Church* for our *Mother*, *Christ* for our *Brother* one *Word* that begets vs one *Later* that washes vs, one *Milke* that nourishes vs, one *Faith* that conglutinates vs. A knot so much the stronger, by how much *Grace* is a straiter *Bond* then *Nature*. Let vs not *enuie Ioseph* for his coloured *Coat*. Let vs not be *Opinitive*, *Scismaticall*, *Factious*. Let vs not giue occasion of *Triumph* to the Iesuite, the sculking *Iesuite*, that lyes kenneld vp a dayes, but at night pursues vs fiercely,

Math. 10. 2, 3.

Hieron in Heluid. Arist. Pol. 1.

Mat. 6, 9. Gal. 4 26. Rom. 8. 29 1. Co. 4. 15 Eph. 5. 26. 1. Pet. 2. 2 Ephe. 4. 5.

ly, like a *Blood-hound* hangs out the tongue, and pants at our *destruction*.

4 These *Brethren*, were *Fishers*. A *Trade* more toylefull then gainefull. *Master wee haue trauelled sore all night, and haue taken Nothing*. Euery word *significant*. Not loytered, but labour'd, not meanly, but toughly, not by day, but by night, not halfe night, but all night, not for something, but for *Nothing*. Such *Mannarie* labour hath *foure ends*, say the *Schoolemen*: The *Getting* of *Maintenance*, the *Shunning* of *Idlenesse*, the *Bridling* of *Concupiscense*, and *Helpe* to *Beneficence*. It is a *Blessing* to *Eat* the *Labour* of the *hand*. *Paines* makes one eate with hillockes in his cheeke, & seaze like a *Falcon* on his meate, when the nice *Gentleman* makes his stomacke such a *Coward*, that it's scarce able to fight with a *Partridge*. He neuer washt in the riuer *Eurotas*, and so loaths the *Black-broth* of the *Lacedemonians*.

Luk. 5. 5.

Aquin.

Psa. 128. 2

Plutarch. in Lyc.

Hee that will proue a *good Pastor*, must first bee a *painefull Student*. Hee must not loue *Sleepe*, for it fatteth *foure Beasts*,

Scal. Exer. 314.

Beasts, Beares, Dor-mise, Marmots, Monks The *Sarcasme* of *Iulius Cæsar* (not he, that like an *Ill Interpreter*, translated *Senatum, Populumque Romanum* into *Cæsarem Augustum* but *Scaliger* into whole body, *Pythagorus* would auouch the *soule* of the *Emperor* had been flitted.

1 Tim. 3. 2 2 Tim. 3. 15.

5. These *Fishers* were *honest men*. I take not the word strictly, as a condition, or part of *Temperance*, but extensiuely. They were as Saint *Paul* saies) *harmlesse, vnreproueable men*. Good *Timothy* was good betimes. He must blossome in the *spring*, that will bring forth fruit in *Autumne*. It greeued *Beza* in his *age*, that he had set foorth fruitlesse Poems in his youth. In our *youth*, wee are *wooll* not *cloth*. *Right purple sinnes* are dide in the *woll*.

Beza in 1. cap. Math.

1 Tim. 3.

6. These *Honest men* were *married*. If not *Andrew*, questionlesse *Peter*. And *Andrew* too, and all the *Apostles* (saue *Iohn*) saith *Ignatius* boldly in his *Epistle* to the *Philadelphians*, which *Epistle Ierom* affirmes to be current. When the *Apostle* describes the *Man* of

of *God*, at large, this is one property, he is no *Agamist*. *Marriage is Honorable*, saith the *Scripture*, An *apposition* in *Aristotles* judgement too good for *Vertue*. And for feare of exception, it is backt with an ἐν πᾶσι Here *Bellarmine* toyes with a *Triple* distinction such as that in his Treatise of *Purgatory*, when *Peter Martyr non pluſt him*. O, but hee's a Great Scholler. Indeed, *Faireneſſe* consists in *Greatneſſe* But were he as *Great*, as his *Great Father*, that came with *Scriptum eſt* to our *Saviour*, his greatneſſe were *nothing*, because against God, who onely is *Great*, yet without *Quantity* Great was *Diana* of the *Ephesians*, yet *Nothing*, for we know an Idoll is *Nothing*.

He. 13.4.

Ethic:

Lib. 1. c. 4. Arist. Ethic. Mat. 4.6.

Acts 19. 34. 2 Cor. 8.4

But (O) the *Italian wine-leſſe generation*, *haue Continence* confined to their *Cells*. They haue. And so had their Bishop of *Rome* too, when in open street he cryed out, *Iuno Lucina*, *feropem*. But the *Popeſſe* of late, hath done *Penance* at *Pauls* in a sheete of *Paper*.

Platina.

What

Plaut. What if *Leander* swam from one *Sea* to another? *Nam mare haud est mare, vos mare Fœminæ*) What if some women be so peeuish y *Acute*, that they will haue a *scuse* when *Quintilian* would be graueld?

Iuven: *Clames licet, et mare Cælo*
Confundas Homo sum:

Shall we condemne the *Sexe* for the fault, and *Helpers* for *Hinderers*? How sweetely wrote *Tully* to his *Terentia*, Sweeter mee thinks, than in his letters *Ad Atticum*, Yet would hee know no *Muse but Tererentia Trerentia*, his *Melpomene* in *Banishment*, in *prosperitie* his *Thalia*. Let the graue *Metellus* moderate. *Si sine vxore possemus, Quirites esse, Omnes ea molestia careremus. Sed quoniam ita Natura tradidit, vt nec cum illis satis commode, nec sine illis vllo modo viui possit, saluti perpetuæ potius, quam breui voluptati consulendum.*

A Gellius.

May I craue to *describe Marriage*? Then thus. One neuer knowes *Affliction* till *Marriage*. Nor ioy. It's a *Tragico-Comedie*. A *Zoophyton*. True

Mu-

Muſicke graced with a *Diſcord* A *Schoole* admitting *Diſtinction* not *Diuiſion*. An euen *Stile*, imboſt with a *Plautus* word. A temperate *Climate*, if not bending to the *Torrid Zone* A Dying Life, yet promiſing *Eternitie*. Thus of the *Perſons*.

2 The *Calling is a Diſciplesſhip*. *Follow me*. They muſt firſt be *Tutored* of *Chriſt*, then ſent abroad into the world. So was *Ioſhuah Pupile to Moſes*, *Eliſha to Eliah*, *Gehezi to Eliſha*, *Baruch* to *Ieremie*, *Tymothy* to *Paul*. They muſt firſt ſucke the ſweetneſſe of knowledge from their maiſters, *Precepts*. For increaſe whereof, at his *Coronation*, they ſhall take vp handfuls of *Miſſilia*, when the *Cunduits* ſhall runne *Wine*, and the *Cocks Roſe-water*.

Some of our Tribe (as if hee were of *Iſachars*) will not ſticke to bray againſt Degrees in Schooles. But had they red the *Prologue* of *Perſius* as well as the beginning of *Catoes Diſtiques*, they would find they taxt themſelues, for their *Bellies* are *Maſters* of *Artes*. O (ſay they) *Peter* was tane from his *Net*,

Net and God is not tied to *Vniuersi-*
ties. If this be not an *Anabaptisticall*
Dialect what is?

The *Holy Land* (the *Nauel* of the *Earth*) was but a Spot of ground, in comparison, Like *Alcibiades* land; in the *map* of the world. Yet afforded it Schooles in 48. *Townes*. *Egypt* had her *Priests*, *India* her *Gymnosophists*, *Briton* and *France* their *Druids*. The *Greeks* had *Athens* the Mansion of the *Muses* which *Italy* emulated happily, but yet must needs yeeld the *precedency*. To these the Ancients of the Church are beholding. *Basil Lactantius*, *Victorinus*, *Optatus*, *Hilarius*. So is *Cyprian*, that most sweet and blessed Martyr as *Austen* calls him. So is *Austen* (the Alpha of the Fathers) and *Ierom* the *Trilinguist*, A weary *Oxe* yet *trod* not sure, at the very place where *Peter* went not with a *Right Foot*. So is *Bernard*, who liuing in *darkest times* was yet *Pius vir* in the iudgemēt of Master *Caluin*.

De Doct. Chr. Bos Lassus fortius Hier.

To you, my faithfull Brethren, thus much. Let vs shake off these *Catholicans* and *Iansenists*, that nuzling themselues

ſelues in *Barbariſme*, (lik out-caſt *Eglets*) cannot indure the *Sunne*. Let vs euer breath vppon the *Booke of God* imbracing *Arts* and *Authors* as *Handmaides* to her *Excellence*. So ſhall wee ratifie the *Principles* of *Religion*, & *refute* the old *Hereſies* new furbiſht vp, *Anti Trinitariſme* borrow'd from the *Arians*, *Anapabtiſme*, from the *Catharists*, *Libertiniſme* from the *Gnoſticks*, *Papiſme* from the *Pelagians*. And let vs not be al *Engliſh*, when the Crow can ſpeake *Latin*, and crie *Cras*, and *Aue*, (though ſhee ſpake *incongruouſly*, whē ſhe ſaluted *Antony* for *Octauian*) And let vs acquant our ſelues with the Greeke, which who ſo wants, muſt needes flag low with a broken pinion. Let vs not be ſtrangers to the *Tongue*, ſith our ſauiour is *Alpha* & *Omega*. The very *Birds* can *Graciſſare*. The *Parrat* greets vs with a χαῖρε. The *Cranes* flie like a *Delta*, ſleep with an *Omicron* in there foot to keep, thē from wink ing. Reuel. 1.

Againe as *Peter* and *Andrew* muſt heare *Chriſt ſpeake*, ſo they muſt ſee him Liue, and take out Actuall leſſons

Hee

Hee onely, the *Rule* without exception, the *Sunne* without a *Moat*, the *Rose* without a Canker, the *Needle* of the Diall that neuer trembles but
1.Pet.5.3. ſtands immoue directly to the *Loadſtarre*.

The *Miniſter* is to be an *Example*. The *People* (though otherwiſe *obtuſe*) haue *oculus Emiſsitius*. They are quick of *ſent*, and will cauill if we but *Rub an eare of corne on the Saboth*. And thoſe that are of a finer mould, will, for want of ſalt, quarrel at *Pauls learning*. The beſt *Reuenge* is to cal them *Noble*, and to giue a ſoft anſwere to an hard prouokement.

To ſay and not to doe, is with *Caius Gracchus* to defend the Treaſury, himſelfe the Spoyler. Is with *Aratus* to
Plutarke. treat of *Aſtrology*, and haue no *ſkil* there. Is to be a *Cotbon*, a *Laconian Cup*, that gaue the *Soldiers* the *Water*, and kept the *Mud* ſtill in the *Ribs*, and *Bottome*. Is to bee vnſauory *ſalt*, not good for the *Augaan Stable*. Old *Rags* ſerue for *paper*, old *Wine* for vineger, old *Horſes* for the *Mill*, old *Trees* for the

the fire: but the *Vicious Teacher* is good for nothing but to be trampled on with *Ecebolius*. Then let vs waken vp our ſelues with that liuing *Clocke*, the *Cock* who firſt claps his wings and then crowes to others. Wee ſhould loue the *Bird*, for hee once preacht to *Peter*, and is ſtill our *Embleeme*. Mat. 26. 74.

3 This of the *Calling*. *The End*, is to *Fiſh Men*. *Fiſhers* they were and are, but now their *Sea* is the *Land*, and the word their *Net*. Thus the *Wiſemen* of the *Eaſt* went from the *Stars* to a *Star* (in likelihood a *Meteor*) *Amos* from his *Neat* to his *Neat*, but the laſt more vnruly then the former. It is paines to fiſh *Men*. The ſpiritual *Fiſherman*, muſt *Watch his Tyde*, *Bayt his Hooke*, *Trim his Net*, *Tugge and Toyle*, in pealing ſhoures, in whiſtling winds, in pitchy darknes, in chilling cold, till the *Dew* cruzzle on his *cheeke*, and he almoſt turnd to a *Nabuchadnezzar*. Hee gets vp betimes, *prayes*, *reades*, *markes*, *meditates*, *writes*, *rendes fears*, *frets*, faine would winde the *Skeine*, and cannot, its ſo *tazled*. At *Night*, *All the* Mat. 2. Amos 4. 1

Beasts of the field are at rest, and the *painted Birds* all silent in the *Branches:*

At non infœlix animi Phœnissa,
Only the poore Preacher sleepes not:

No heauie humor loads his *eye-lids*, no slumber creepes into his breast, or if he sleep he is frighted in his *Dream*, thinks *He* is to preach, and *Cannot find his Text.*

Leading this *Carefull Pleasant* life (for hee *sweetly* weares himselfe away) hee is *Weake* in *strength*, *Old* in *youth*, and *Dead* before hee *dye*. His *Lungs* are *consumed*, his *Spirits* wasted, his *Moysture* parched, his *Blood* dreyned, his *Ioynts* loosed, his *Face* mueld, his *Heart* clung, & drawne vp like a *Purse*, and his *Braine* crackt, with drawing the *Arrow through the Bow*. Thus like a *Lampe*, he *spends himself*, to *giue light* to the *People*, vngratefull People, that yet report his life to be easefull, as if he had leisure to *Catch flyes*, with *Domitian*.

Againe, it's an *Honour* to *Fish-men*.

It's

It's a *worthy worke*. To eaſe the *Conſcience* of an *Ætna* of *Sinne*, preſſing ſo heauily, *flaming* out *deſpaire*: to bring the *Loſt ſheepe* to the *fold*, the *Bride* to the *Lambe*, and ſaue *Soules* from *Death*, O more then *Honorable Act*. Shall *Craſſus* boaſt of his *fiue-fold ſtile*. *Ditiſſimus*, *Nobiliſſimus*, *Eloquentiſſimus*, *Iuriſconſultiſſimus*, & *Pontifex Maximus*, and ſhall not wee *triumph*, that haue *Marble*, and *Rance* for his *Sand-ſtone*, *Siluer* for his *Tin*, *Gold* for his *Copper*, *Pearles* for his *Grauell*? O *merry day*, when *Dauid* daunc'd before the *Arke*, in a *linnen Ephod*! O, the *Beautifull feete* of them that bring good tiding of *Peace*! O bleſſed *Sauiour*, that ſpentelt thy *life* in *Preaching*! Sometimes in the *Temple*, ſome-times in the *Synagogue*, ſome-times on a Mount, ſome-times in a *Ship*, ſome-times at a Feaſt, ſom-times on the *Way*. That *Preacht* moſt heauenly in *Golgatha*, (when thou madeſt a *Good Theefe* a *Preacher*) when the *Croſſe* was thy *Pulpit*, this *Inſcription* thy *Text*, IE-

1. Tim. 3. 1.

A Gellius.

Mat. 27. 37.

SVS OF NAZARETH, KING OF THE IEWES.

Which words thou had ledst so liuely, euen in *Death*, that the *Stones* were cleft a sunder in passion, the *Sunne* did swoone, and looke black in the *face*.

Such was the state of those times. But now some hold it an *abasement* to *Fish much*, and he that best may, *Preaches sildomest*? Once a yeare, and that on a *Great day*, and then in a *Great audience*, and there with a *Great Hem*, and a spitting *Exordium*, hee begins with a *Fortunam Priami:* but with so loose, and flashie prosecution, with such an hartlesse and sluttish conclusion, that like a *Meteor*, he hangs between *Heauen* and *Earth*, and what he is, euen after his *Dixi*, is yet τὸ πρωτεῖον Thus *seldome* to Preach, and thus faintly, is no *Dignitie*. But soft, he hath got the *Dignitie* alreadie. *Dignissime vir*, if you will leaue your *Tables* of wood, for the *Tables* of *Stone*, & your *Beules* for your *Bookes*, you shal *Preach* ofter, and

and beter. Meane while you may know, that a *Citie* vpon an *Hill*, cannot be hid. Mat. 5. 14.

God hath aduanc't our *Reuered Diocesan* to an *Illustrious* place. He is Ἐπίσκοπος. If of ἐπὶ and σκοπὸς, a *Watchman:* if of ἐπισκέπτομαι a *Visiter.* Hee hath in his *Circuite*, *excellent Fishers*, both at *Net*, and *Angle*; *encourage* he them. He hath a number that are *Mirabilia Monstra*, discountenance he them. He is our *Hector* our *Bishop* of *Troy*, propugne he the *Gospell* of *Christ*. He the *Fisher* of our *Mediteranean sea*; *fish he Men*, *fish he fishers*. This is the *Scala Cæli*, the *Quo* and *Qua*, *Cedar*, & *Cypresse*: the way to *Honour*, *Heauen*, *Immortalitie*. Forsake hee this way, and the *Lord* wil at last vindicate his cause. *Pacit sed non tacet*, *tacet*, *sed non semper tacebit*. Walke he in this way, and we will report his worth in an *Encomiasticall* veine, and chaunt his praises, like *Nightingales*, which striuing alternatly for *victory*, in sweetest tunes, sing away the *Morne*. Hom. Il. Aug.

The *Obiect*, is *first*, *Restrictiue*. They

are to catch *Men*, not *Mens*, the *Fish*, not the *Shaddow*. They must say (with *Paul*) *I seeke not yours, but you*. This is, truely to *Ayme* at the *Soule*.

Some *fish* with *Neroes Nets*, of the *Richest threds*, and these are *Golden Fishers*. Some angle for the *Tributary fish*, with *Twentie pence* in her mouth, and these are *Silver-fishers*. Some cast their *Net* ore a *Skull* of *Churches*, and these are *Steeple-fishers*. Some *fish* with a *shining shell* in the *Net*, and these are *Flattring Fishers*. Some *fish* for an *Euge tuum & Belle*, and these are Vaineglorious *fishers*. Some fish with an *Aude aliquid Brevibus, Gyaris*, and these are *Audacious fishers*. Some *fish* with a *Poke-net* for a *Dinner*, (forgetting *Ieroms* to *Nepotian*) and these are *Hungry fishers*. Some *fish* with a *Net* made of *Thrums*, and *Knots*, and these are *Pasport fishers*. Some *fish* for *Frogges*, that may croke against our *Church*, and these are *Scismaticall fishers*. Some *fish* in the *Ayre*, above the *clouds*, and these are *Enthusiasticall fishers*. Some *fish* a-*boue, beneath*, *side-slip*, and these are

Mat. 17: 27.

Facile contemnitur Clericus, qui sæpe vocatus ad Prandium non recusat.

Ibi-

Vbiquitarie fiſhers. Some *fiſh* for a *paire* of *vnhackt Gallowes*, and theſe are *Seminarie fiſhers.* Some *fiſh* for *Princes Crownes*, and *Scepters* and theſe are *Belzebub fiſhers.* Some *fiſh* for *Soules*, and onely for *Soules*, and theſe are *Chriſtian Fiſhers.*

Againe, the *Obiect* is *Indefinite.* They are to catch *Men*, of *All ſortes.* Thus *Paul* caught *Neroes Courtiers*, caught *Sergius Paulus*, and caught poore *fugitiue Oneſimus*, and the deſperate *tayler* that would haue kilde himſelfe. Hee was an *Inſtrument* (an impoſſibilitie in *Nature*) fitte both for *great* and *ſmall workes.* *Gods Fiſher* muſt not bee too nice, and ſhew himſelfe *Ladie-like* with *Hortenſius*, nor yet with *Torquatus* bee *vnlearned*, *vnnurtured*, *vnaffable.* Hee muſt bee all things to all men, that by all meanes hee may winne ſome.

13 The *Prophet Ionah* caught a *Whale*, (but firſt hee was caught of a *Whale*) The *King of Nineueh*, that (ere-while) lay gliſtering in ſcales of *Pearle*

Pearle lyes weltring (now) in the *mud*, bellowing, and roaring, and beating himselfe on the *shore*. What though the *smoake* had come from his nostrils, as from a boyling *Caldron*, would *Ionah* haue spar'd him, and throwne him *Round emptie Vessels to play withall*? No: he would haue shot him, and kild him. For, hee knew hee *dyed*, if he *dyed* not, and *perisht*, if he *perisht* not. The *Great Whale of great Brittan.*

His Maiestie.

(*Quanto Delphinis Balæna Britannica maior?*)

was (thankes be to *God*, (taken long agoe. The *King* of *Fishes*, yea the *Fishers*, commenting on *Scripture*. *Capitur, & Capit.*

The Nobles.

The *Noble Dolphin* flyes *swiftly* like a *Shaft*, and nothing wil stay him. Yes *Musitke*. But no *Musicke* saue the *Law*, a *Psaltery* of *Ten strings*, and the *Gospell*, farre more *Rauishing* than it, and yet but an *Instrument* of *Two strings*, the *Treble*, and *Base*, *Faith* and *Repentance*.

The Gentrie.

The *Salmon* keepes house all *Winter* at *Sea*, and at *Spring*, comes to the *Con-*

trey

try to refresh himselfe. Take him, it's pittie he should goe backe.

They lye at London.

But the *Dog-fish*, and the *Feather-flaw*, must bee lookt too, for the one teares the *Net* with his *teeth*, the other with his *taile*, and *strikes* the *Fisherman*, through his *Bootes*. O, the *Gall* of these *Flegmaticke Creatures!* Not the *Playse* but is *scornefull*, and will make a *wry mouth*, only the little *Smelt* smels sweetly in the *Net*, as if the *Word* were the *Sauour* of *life* vnto her.

Atheist and Libertine.

Thus haue I spent this small time in *fishing*. Whether any *Fish* haue danc't in my *Net*, or played vpon my *line*, he onely knowes, who onely *saues* vs.

To whom, with the *Father*, and the *Holy Ghost*, bee *All honour*, and *Glory*, now, and *euer*.

Amen.

TO MY GOOD Friend, Mr. Doctor *Hall.*

SIR: *the combination of* Zeale *and* Learning, *wherewith* God *hath honoured you: together with your Loue, imparted kindly to mee by* Letter, *haue beene the Allectiues to this* ſmall Remembrance. *wherein I couet to ſhew my* Thankefulneſſe, *and the* great Reſpect *I deſeruedly beare you. I know mine* inſufficiencie *to performe much on the beſt tearmes; much leſſe, at this time, being worne with* tedious Sickeneſſe, *by the meanes of a* groſſe *and* cruell *Ayre. Yet, it pleas'd the* Lord *to proſper this poore* Indeauour *at the* Deli-

Deliuery; *and who can tell if hereafter* Hee *will blesse it, to the* winning of some Soule? *O, if* Hee *doe, what a sweete Addition shall it be to his former mercies. This* Gracious GOD *assist vs by his* Spirit, *incourage vs daily in the couse of our* Ministerie; *that spending our selues for the good of his* Elect, *we may one day* shine like Starres, for euer and euer. *Amen.*

Your vnfayned Friend

WILLIAM WORSHIP.

EARTH RAINING VPON HEAVEN.

The Text.

LVKE 7. 37. 38.

37 *And behold, a Woman in the Citie, which was a ſinner, when ſhee knewe that Ieſus ſate at Table in the Phariſes houſe ſhee brought an Alabaſter-Boxe of Oyntment:*

38 *And ſhee ſtood at his feete behinde him, weeping, and began to waſh his feete with teares, and did wipe them with the hayres of her head, and kiſſed his feete, and annointed them with the Oyntment.*

OVR Sauiour *Chriſt* was invited by a *Phariſee* to eate. Hee went. For meat and drinke? No: Yes: It was his meat and drink *to doe his Fathers will*, to conuert and comfort Iohn 4:34.

comfort *Sinners*, as hee doth in this *Story*. Where is a *Watch-word* (*Behold*) and a *Deuout Partie*, largely describ'd: by her *Sexe* (*a Woman*) by her *Place* (*in the Citie*,) by her *Reputation*, (*a Sinner*,) by her *Faith* (*when she knewe that Iesus sate at Table in the Pharises house, Shee went to him*,) by her *liberall Intent*, (*she brought an Alabaster-Box of Oyntment*,) by her *Humilitie*, (*shee stoode at his feete*,) by her *Modestie*, (*behinde him*,) by her *godly Sorrow*, (*weeping*) by her *Increase of that sorrow*: (*she beganne to wash his feete with her teares*,) by the *Neglect of her selfe*, (*and did wipe them with the hayres of her head*) by her *Loue* (*and kissed his feete*,) by her *Bountie*, *and annointed them with the Oyntment*.

Thus am I imbarqued for a long Voyage, and am to passe the *Magellan Straits*: but my comfort is, I saile in the *DESIRE*, where the *Word* is my *Compasse*, and the *Lord* my *Pilot*.

(*Behold*.) This particle, *Behold*, is sometime in Scripture *Repletiue*, but in

in this place *Demonſtratiue*, importing *Attention* and *Admiration*. The *People* muſt at one time attẽd to *Preachers*; the Man in the blacke gowne, that deliuers the Meditations of his heart, and the mightie GOD, whoſe Chaire and Pulpit is in Heauen. About the Heart (ſaith *Columbus*) are two Eares, a Right one, and a Left, both thin-skin'd, and anfractuous: whoſe vſe, in *Reaſon*, is to preſerue the *Hollow* and *Arteriall* veynes from burſting; in *Diuinitie*, to teach vs to draw vp our Hearts to our Eares, that the word may pearce both at once. The end of all our Senſes, is to bring vs to *Chriſt*, but of *Hearing* chiefly, as being the ſence of *Diſcipline*. The Goſpell for the eare, the eare for the Goſpell, and both for the *Conſcience*. So that to *attend*, is to *heare, meditate, practiſe*. For as *Arte* without *Nature* is lame, *Nature* without *Art*, blinde, and both without *Experience* fruitleſſe: ſo *Hearing* without *Meditation*, is windie, *Meditation* without *Hearing* erroneous, and both without *practiſe* vneffectuall.

De Re. Anat. l. 7, c. 1

Plut. Mor. 1.

fectuall.

Beloued, not I, but th'*Euangelist*, not *Hee*, but GOD inioynes you to attend: if I thought you would not, I would call vpon the dead *Element* to hearken, and cry out with the Prophet Ier.22.19. *Ieremie*, *O Earth, Earth, Earth, heare the word of the Lord.*

Further, this, *Behold*, implyeth Admiration. Things are wondred at, eyther for their *greatnesse*, or *rarenesse*: both these are conspicuous in this Example. Behold *an huge Whale*, a *liuing Mountaine of sinne*, a *mightie Sea-monster* caught in the silly Draw-net of the *Gospell*, and the Cords vnbroke, and the *Masshes* whole, because the *Fishers* name is WONDERFVLL. Isaiah 9.6. Behold a *Blaek-Moore* washt white, a *Leopard* made spotlesse, a merry *Larke* turn'd to a groning *Culuer*: Behold a modest boldnesse, a ioyfull sadnesse, an acting passion, a speaking silence. Behold *one weeping*. Is't such a matter to see one weepe? A great matter to see one weep for sinne. This of the *Watch-word*.

The

The *Deuout Partie* followeth, who is first described by her *Sexe* (*a woman.*) If you aske *What Woman?* *Austen, Cregory, Beda*, tell you *Marie Magdalen*: others doubt: heere godly *Ignorance* is safest The Lord, for iust causes hath concealed her *Name*, as he did the *Syro-Phœnicians*, her *Parallel.* Suffice it vs, that a *woman* must read vs a Lecture of *Repentance.* Doe wee scorne it? But *Apollos* disdain'd not to bee *Catechiz'd* by a *woman*, and *women* (saith *Bernard*) were at *Christs Resurrection, The Apostles of the Apostles.* As proud as wee are, wee are sent to the *Crane*, and *swallow* for Instruction, and (by your leaues) to that little, leane, creeping *Thing*, *the Pismire.* What beauteous floure, what medicinall herbe, but may bee found in the *Womans Garden?* May wee not learne *Meeknesse* of *Sarah*, *Fortitude* of *Deborah*, *Patience* of *Naomi*, *Humblenes* of *Hanna*, *Wisedome* of *Abigail* *Zeale* of *Elizabeth*, and all these *Graces* of the *Virgin Mary*? O that our *women* would tread in these steppes! No: they will

Mat. 15.

Super Cant. Ser. 75.
Iem. 8. 7.
Prou. 6. 6.

will not, they care not, they degenerate, they goe like men; and some feare they will shortly ride after that ill-fauour'd fashion, vs'd in this *Realme*, before *Richard* the seconds *Queene* came from *Bohemia*. Harke, yee *Grammarians*; *Hic mulier*, ere long, will bee good Latin. Well, since they will not sew by these *Samples*, I will send them *Latimers* · *Handkerchers*, and worke *woes* in *Chaine-stitch*, as the Prophet *Ezekiell* hath taught mee.

The Annals of England.

Ez. 16.23

The second branch, is this good *womans place of aboade*. She was a *Citizen*. Of what Citie? Some say *Nain*, some *Ierusalem*: wee cannot point downe on any one. It is like her worst staines were *Citie-sinnes*, for, the *Country* (vsually) sinnes more bungerly than *Corporations*. Mightinesse of state, frequencie of strangers, multitude of people, curiousnesse of Arts, heapes of richers, sumptuousnesse of buildings, store of prouision, strength of munition, make *Cities* settle vpon their *Lees*; and yet not they,

they, but their *abuſe*. *O harlot Ieruſalem! O bloudy Niniueh!* they be the words of the prophet *Ezechiel*, and *Nahum*. *Diana* at *Epheſus*, *Lais* at *Corinth*, *Mahumet* at *Conſtanſtnople*, *Antichriſt* at *Rome*, at *Venice* nothing but *Pride*, becauſe *Venice* is nointhg but *Riches*, but at, *London*, *Omnia bene*. Farre bee it from mee to bee blowne vp with ſuch a *Gunne-pawder-zeale*, as to forget the *honour* of that *Place*: yet this I muſt tell them, that as *the great Sickneſſe*, ſo the *great Sinnes*, ordinarily, are from them deriued to the *Countrey*. Ezech. 16. 13. Nahum. 3 1.

The *Reputation* of this *Woman* comes next to bee ſcanned. Shee was counted *mercenary*, a notorious ſinnner, a *Whipter*. Yet, loe, *ſhee* is now become an *honeſt Woman*. Vpbraid her not then with her former lewdneſſe, but giue GOD thankes for her preſent goodneſſe. The Lord hath forgot, and ſhall wee remember? The *Angels* reioyce, and ſhall wee bee ſullen? A graceleſſe *Woman*, (ſayeth a *Father*) Ambroſ.

that had long inſnared a young *man*, now conuerted, ſpeakes to him familiarly, as hee goes by. Hee regardes her not. She replyes, *Ego ſum*; Its I. Hee anſwes, *At ego non ſum ego, But I am not my ſelfe: I am not as I was, I was not as I am.* There were ſome of the *Corinthians, Idolaters, Adulterers,* and (which I tremble to vtter) *Buggerers:* and yet they were *waſhed*, yet they were *ſanctified*, yet they were *iuſtified*. *Who would deſpaire* (ſaith *Bernard*) when ſuch great *ſinners obtaine not mercie* onely, but *glory*? Did not *Rahab*, the *Harlot*, recouer her ſelfe? I dare ſay more, (and Saint *Matthew* will beare mee out) *Chriſt* himſelfe deſcended from her, and from *Thamar* too: to ſuccour *ignoble birth*, ſaith *Chriſoſtome*, to comfort *diſtreſſed ſoules*, ſaith *Ierome*. Here let vs pauſe, and ſigh, and ioy: ſigh at our ſinnes, ioy at the wondrous loue of our *Saniour*, who for our ſakes became a *worme*, and no *man*, the very *ſcorn of men*, and *contempt* of the *People*.

1. Cor. 6. 11.

Infeſt. Mar. Mag.

In Math.

Pſal. 22. 6.

But let vs now weigh this *womans Faith*,

Faith, ſo highly commended afterward by our *Sauiour*. Thus ſhee reaſons: *Chriſt Ieſus* diſdaines not to eate with the *Phariſes*, (to whom, of his goodneſſe, hee preferres vs *Harlots*,) *therefore* will I to him, and importune him for *mercie*. I knowe theſe haughtie *Sectaries* will mocke me, and all the *Towne* and *Countrey* will ring of mee; but I am ſo ſicke of *Sinne*, and feele ſuch *Conuulſions*, that I die, alas, vnleſſe I repaire to him. And in truth, *ſhee* had periſhed, had *ſhee* not imbrac'd him: for, no other *Name* Acts 4.12
was there vnde-*Heauen*, by which *ſhe* could poſſibly bee ſaued. If a *King* be diſpleas'd, (though his *Wrath* bee like the *Roaring of a Lyon*) yet, *Force* may encounter him, or *Friends* in- Pro. 19.12
treat him, or *Muſicke* ſtill him, or *Eloquence* perſwade him, or *Promiſes* winne him, or *Riches* tempt him, or *ſomething* preuaile with him: but when *fire* is kindled in the wrath of *The Lord of Hoſtes*, that conſumes the *Earth*, and burnes vnto the bottome of *Hell*, what *Creature* dare ſtep foorth

to looke him in the face, much leſſe to parle with him? and leaſt of all, to grapple with him? Dare Man? Like enough; for hee is a *proud Worme*, and will lift vp his *Neb*, but the *Lord* can ſoone treade him into ſlime. But (perhaps) he wil offer him heapes of *Coyne*, and thinke to buy out his *Sinne* with *Siluer*. No: *Gold* and *Siluer* are *corruptible things*, and the *Samuel* of *Heauen* wil take no Bribes. Now how *rare* this *Faith* is (howſoeuer the *World* thinkes nothing more common) the *Chriſtian* in his *Combat*, finds by experience. Before he commit *ſinne*, the *Serpent* tels him, he ſhall not dye at all; and, come what will come, it is but *Beleeuing in Chriſt*: but when hee hath yeelded to the temptation, then hee ſhewes him *Halters*, and *Knines*, and *Poyſons*.

And thus (no doubt) the *Deuill* inſulted ouer *Dauid*, when hee was in penning the *one* and *fiftieth Pſalme*. Why, how now *Dauid*, are you fallen to a *Pſalme* of *Mercie*? Are you at laſt come to whining and puling for

for your ſins? O, *Sir*, you ſhould haue lookt better about you: it is now too late to call againe yeſterday. Thou arrant *Hypocrite*, how dar'ſt thou lift vp thoſe eyes, thoſe *Adulterous* eyes to Heauen? How dar'ſt thou ſpreade thoſe handes, thoſe *Murtherous* handes before the *Lord*? What? the *King*? the *King* of *Iſraell*? a *Prophet*? and play the *Beaſt*? Is your *Zeale* and *Dancing before the Arke* come to this? And woulde no leſſe *ſinne* ſerue thy turne than *Adultery*? Could not thine owne wife, nay wiues ſuffice the? Is the breach of holy *Matrimony* nothing? No, no, it was nothing, and therefore to make it ſomething, thou laſheſt into *Murther*, and chayneſt thy *Sinnes* together. But, if thou wilt needes kill, I hompe it ſhall bee ſome *Philiſtine*.

Calleſt thou *Vriah* a *Philiſtiue*? Thou *Tyrant*, thine owne Conſcience tels thee, it was thy *Subiect*, thy faithfull, honeſt, and valiant *Subiect*, whom craftily thou calledſt home,

2.Sam. 11 13. home, and all to hatch the *Cuckowes-egge*, by ſame token thou mad'ſt him *drunke*, and thou neuer the better, and hee much the worſe. Ah Sir, who woulde haue thought that *Dauid* could play ſuch prankes? Thy o-ther *ſinnes* I haue vpon *Recorde*, and they bee forth-comming, but theſe will I write in a *Paper by themſelues in Text-Letters*, and pinne them on the *Curtaine* at thy *Bedes-feete*, when thou lieſt a dying. And ſo farewell for a ſeaſon.

I proceede to this *Womans liberall Intent*. Shee goes not emptie-handed, but takes with her a *Boxe of Oyntment*, with full purpoſe to beſtowe it on *Chriſt*. The *Boxe* is *Alabaſter*, ſo called of *A*, the *priuatiue particle*, and λάβρον. as *hard to bee held for the ſlipperineſſe*. A fit Veſſell for ſuch piercing *aeriall* matter. The *Oyntment* was not *groſſe* & *ſophiſticate* but pure and coſtly, being (to ſpeake in the *Schoole-mens* phraſe) *Refrigerativum Delinitivum*, *Conſortativum*, *Cooling*, *Suppling*, *Refreſhing*, chiefly with

with the *Odour*, which was like the ſweete ſent of *Muke*, *Ciuet*, *Amber-Greece*. This was her *Preſent* reſolu'd vpon for *Chriſt*, not in opinion of *Merit* (for that were to proffer him the *Nard*, and to throw the *Alabaſter* at his head) but in token of the *ſoundneſſe of her Faith*, the *truth of her conuerſion*, and the *dearneſſe of her affection to him*, who had alreadie giuen her *hanſell* of his abundant mercies. A notable *Patterne* and *Platforme* of *Chriſtianitie*, declaring that good thoughts muſt bee nouriſhed by *continuance*, fortified by *Prayer*, and not iuſtled out by *roaring cogitations*. For a *diuine motion* kild ſoone after the *conception*, is like an *Embrio*, vnkindly periſhing in the wombe. But that wee may build on a ſure foundation, wee muſt looke that our purpoſes haue ſubſtantial *Originals*, *Directions*, *Ends*, ſince *Aduerbs* in *Scripture*, are more *forcible* than *Nownes*, and *Bene* better than *Bonum*. This churliſh *age* admits no thought of *Spiknard* for *Chriſt*. What, nothing to carry

ry him ? *Nothing*. Whats the cause? Want. True, want of *Deuotion*. For otherwise the *poorest* man hath two *Mites* to giue him, his *Soule* and his *Body*. But passe we on to this *Christian* womans *Humilitie*.

Shee stood, that is, *shee remained at his feete*, for so *standing* is taken in the *seauenth* of the *Acts*, 55. *verse*, and in other places. The *Foote* is the lowest part of the body, and is opposed to the *Head*, the principall member for *Order*, *Perfection*, *Vertue*. This silly wretch is here stooping to the ground; in abasement of her selfe for her grieuous offences: for *Humilitie* thinkes nothing more strange, and incredible, than the report or *supposal* of her own worthinesse. A vertue so honourable, that *Pride* (her enemy) will striue to resemble her. The *Virgin Mary* (saith *Bernard*) was adorned with *three* flowers, the *Violet*, the *Lilly*, the *Rose*, with *Humilitie*, *Chastitie*, *Charity*. And in truth, all *Graces* loose their glosse and brightnesse, goe not *Humility* before them, beside them, after them.

Downe

Downe then, *proud heart*, that neuer yet feltſt the weight of *Sin*, the wrath of GOD, the wound of *Conſcience:* downe on thy knees, this day, this night, leaſt thou bee in thy winding-ſheete, in thy graue, and in the fire of *Hell* by to morrow. Say vnto the Lord, in the anguiſh of thy ſoule, Lord, I am a wretched, and wofull creature, I am nothing but *ſin*. *Sin* in the wombe, *ſin* in the birth, *ſin* in the cradle, *ſin* in my youth, *ſinne* in my riper age; blinde in iudgement, dul in memory, ſtubborne in heart, wayward in affection, vaine in words, peruerſe in manners; an outragious Swearer, a damnable *mock-preacher*, a curſed *Sabaoth-breaker*, a *Theef*, a *Barabbas*, a *Viper*, a *Carrion*, ah *Lord*, ſo loathſome, & ſo full of poyſon, that I know not how to expres my vilenes.

There followeth the *Modeſtie* of this *Saint*. *Shee ſtoode behinde him.* Shee dare not preſume to beholde his countenance, but (like the *woman with the bloodie Iſſue*) comes ſtealing *behinde him*, with a trembling heart, and bluſhing hue (the colour of Mar. 5. 27.

of vertue.) And heere (as euery where) behold a wonderfull alteration. Shee had beene wilde, and audicious, giuing her members *seruants to vncleannesse:* dallying with her hands, minsing with her feete, smiling with her cheekes, glancing with her eyes, flaring with her haire, kissing with her lips, impudent in all, and all to make others impudent: but now she is ashamed of her selfe, and creepes at the backe of this noble *Guest*, with eyes so demisse, and gestare so modestly composed, as if *Bashfulnesse* it selfe were confined to her *person*.

Rom.6.19

Then, let vs heere cast our eyes on this *Shamefastnesse*: a *passion*, in *young-men* commendable, in *women* admirable, which *good men* need not, but by accident, which *old men* would not haue, which *bad men* cannot haue. I will shew you (if you please) her *Picture*, drawne by a cunning hand, aboue *foure hundred yeares agoe*, and the *Table* yet sound, and the *colours* fresh. Shee is *the sister of Continencie*, *the Discouerer of Simplicitie*,

Bernard. ad Mil. Temp.

plicitie, the Lampe of Chaſtitie, the Defender of Pvritie, Conſciences Glory, Fames Keeper, Lifes Honour, Vertues Seate, Natures Praiſe, Honeſties Cogniſance, Yet as *lowely* as *ſhee* is little ſet by in this *ſenſuall* age, which ſpending it ſelfe in brutiſh pleaſure, hath a face of Braſſe, though *Shame*, by *Nature*, bee intail'd to *Intemperance*, as a vice moſt repugnant to humane excellencie.

Time and *Deſire* now haſten vs forward to this womans *godly Sorrow*, which ſhee teſtifies by *teares*, the *dew of Grace*, the *ioy of Angels*. The *Compunction* of the wicked is either *Ceremoniall* or *Deſperate*: from which this differs, both in the *forme*, as being a *true griefe*, allayed by the comforts of the *Goſpell*: and in the *effect*, as comming to GOD, when the other flyes from him. The *Attendants* of it are *ſeauen: Care, Apologie, Indignation, Feare, Vehement Deſire, Zeale, Reuenge.* The *Parts* are *three, Diſcuſſion, Collection, Deteſtation*: by the *firſt* wee make ſtrict ſearch for our ſinnes: 2. Cor. 7.

sinnes: by the *second*, wee put them in hold: by the *third*, we censure them with bitternesse, and adiudge them to death. The *Meanes* of it are *eight*; *The Knowledge of the Law, of the Sanctions of the Law, of the Contempt of both, of the Guilt of sinne, of the Iudgement of God against it, of the Price of our Ransome, of the End of our Redemption*, and *of the Promise of Saluation*.

Now all this Knowledge, and (by sequell) this *Sorrow*, is from God, chiefly wrought by sharpe (but discreet) *Application of the word*. This is that *Iesus* whom *Yee* haue crucified, saith *Peter*, to the *Iewes*: *He* sets the *Accent* in the right place, this *yee*, was it that *prickt* them to the hearts. Yet must we take heed wee throw not stones at the head of *Innocencie*, nor vent our *gall* to the *disgrace* of *Persons*. But, Oh, for a *Moses* in these dayes, to fetch *water* from the *Rocke*, and *teares* from the eyes of our hard-hearted *drunkards*, who swarme in euery place, carowsing *mans-bloud* in Cans, and Flaggans. The land, at this day, *mourneth*

Acts 2.26

neth because of *Oathes.* Ier. 23.10

From the *Noble-man* to the *Kitchin-boy*, and from the *Lady* to the *Inckle-begger*, there is nothing but *Swearing.* They champe in their mouthes *the bloud of* GOD, as *Paul* cals it: that bloud, that *speaketh better things than that of Abell*, the least droppe wherof is more worth than *Mines* of *precious Mettall*, nay Gold, and Siluer are but *Tinkar-mettall* to it. Would you know the chiefe cause of this enormitie? It's want of *application:* which once set on foote, would smite the consciences of these offenders, and sting the *Magistrate* for his cruell pittie, and dangerous conniuencie. But now, since the *Preacher* acts the *Parasites* part (fearing the *speech* of *Ahab* to *Michaiah*, the same, in effect, with *Agamemnons* to *Chalcas.*

Actes 20. 28. Heb. 12. 24.

Μάντι κακῶν, ἠπώποτέ μοι τὸ κρήγνον εἶπας.
Did I not tell you, he would not prophesie good, but euill?

Hom. Il. 1. 1. Kin. 22. 18.

since then hath *Blasphemie* tane head, and feeling the reines lye loose, hath layd

laid Gods honour in the duſt. Adde to this euill the lazineſſe of our *vnlearned Miniſters*, who are all the ſixe dayes meerely *ſecular*, and ſo but reade, if reade on the ſeauenth.

The next point contiguous to this, is *the increaſe of this womans godly ſorrow.* When the bodie receiues a wound, at firſt you ſee nothing but a *white line*: forthwith comes out bloud in great abundance. Deepe greefe for ſinne is a while inteſtate, at
1.Kin. 18. laſt it yeeldes *teares*, more ſparingly at firſt, but after *plenteouſly*. Thus *Eliahs* Cloud was but like a *mans hand* at the riſing, preſently the *Heauen* was *blacke*, and there was a *great raine.*

The *meaſure* of this *griefe* muſt be *great* and *ſerious*; yet can it not poſſibly bee *proportionall* to the *ſinne* as *Scotus* dreames: which *Bellermin* qualifying by the *diſtinction* of *Intenſiue*, and *Appreciatiue*, though hee gather vp his feet more cleanly than the *Schoolman*, yet is he found to interfere in his place.

That

That wee may conceiue greate *griefe*, wee muſt acknowledge our ſelues great *ſinners*, and beware of the *Negation*, *Extenuation*, *Iuſtification*, of our offences: for though wee neuer committed heinous crime to the world-ward, yet many ſmall *Sinnes*, clotterd together, will make a ſadde *lumpe*: though in trueth no *Sinne* bee *little* in it ſelfe, but *damnable*.

The *Romaniſtes* make but *ſeauen Deadly Sinnes*, all which are couched in this word *SALIGIA*.

Vt mortem vites, ſemper SALIGIA *vites.*

By *S*, is meant *Superbia*, by *A*, *Auaritia*, by *L*, *Luxuria*, by *I*, *Ira*, by *G*, *Gula*, by *I*, *Invidia*, by *A*, *Accidia*, or rather Acedia. Craftie *Cubs*; for they haue left out *Idolatry* that *Maſter-ſinne*.

Foure things declare the *grieuouſneſſe of Sinne*; *The Lawe*, *Puniſhment in our ſelues and others*; *Terrour of*

conſcience; *The death of Chriſt.* There are *foure Crying Sinnes*, for which wee muſt weepe, like *Rahel*, that would not bee comforted: *Murder*, *Sodomitrie*, *Oppreſsion of Widowes and Orphanes*, *and detaining of Wages*. Some of theſe *Sinnes* are riſe among vs; therefore God cals vs to *baldneſſe*, and *ſack cloth*: but beholde *Ioy* and *Gladneſſe*, *ſlaying Oxen*, *and killing Sheepe*, *eating Fleſh*, *and drinking Wine*. Nay wee haue learn'd the *Epicures Enthymeme*, *The Prophet Eſay* ſayes, *Wee muſt die to morrow*; *Therefore let vs eate and drinke.*

Gen.4.10 Gen.19. 13. Exod.22. 23. Iames 3.4 Iſa.22.12.

In the next place let vs view this womans *Neglect of her ſelfe*: *Shee wipes Chriſtes feete with the haires of her head.* Certainely *ſhee* wanted not *fine linnen* to haue dride them, but now ſhe will conſecrate her deareſt *Ornament*, which ſo oft, which ſo gently ſhe had kemb'd, and broyded ſo cunningly againſt the Glaſſe. The *haire* is but a poore *Excretion*, yet ſtrange it is how

how ſome admire it. The *Gallant* muſt haue his *fleece* of *Vantrie*, at leaſt, one *Locke* effeminately twiſted. For which *Pride*, hee is ſometime ſo iuſtly puniſht, that hee's forc't to fall to his *Gregorian*. Our *Daughters* of *Sion*, ſpend the *Morning-time* (the *prime* and freſheſt of the day, and fitteſt for *Prayer*) in criſping, curling, building Towers on their heades: changing the colour with liquors, powders: borrowing, and buying, of the liuing, of the dead. Nay, they counterfait the *Great Seale of Nature*, and walke with artificiall Complexions, which G O D will one day waſhe off with *Fire* and *brimſtone*, fall they not in time to *Deprecation*. Thus wee threaten, but what care they? They will ſhrieke, and ſqueale, at the leaping of a *Frogge*, but not ſhrinke an inch for all the curſes in the *Bible*.

Wee are now to conſider this womans *loue*. She *kiſſed his feet*. *Fine* kinds

of *Kisses* are found in *Scripture*. The *first* a *whoorish one: so shee caught him, and kissed him, Prou.* 7. 13. The *second* a *chaste one:* thus *Iacob kissed* his cozen *Rahel, Gen.* 29. 11. The *third the Kisse* of *Curtesie: Thou gauest mee no Kisse, Luke* 7. 45. The *fourth the kisse of Treason:* Thus *Ioab kist Amasa*, 2. *Sam.* 20. and *Iscariot*, our *Sauiour, Math.* 26. 49. The *fift, the Symbole of Peace*, and *Brotherhoode*; *Greete one another with an holy Kisse*, 2. *Corinth.* 13. 12. This *Kisse*, was *reuerent*, and argu'd the *trueth* of *Loue*, which *Loue* (to vse *Scaligers definition*) is *an affection vniting the soule with Christ.* It imports *three* things, an *Inclination*, wherewith shee was affected: a *Desire*, wherewith shee was rauished: a *Ioy*, wherewith shee was quieted. The *measure* of this *Loue* is *without measure*, saith *Bernard.* The *Schoole-men* giue two acute *Reasons.* First, because *Loue* is the vtmost end of our affections. Now the *End* of *Desire* is with-

without *End.* Therefore the *Phiſitian* puts an *End* to his *Medicine*, neuer to the *health* of his *Patient.* Secondly, a *meaſure* is found in *Loue*, not as the *thing meaſured*, but as in the *meaſure*, in which there can be no *exceſſe.* Arist. Pol. 1.

Our Aduerſaries, that call themſelues *Catholiques* (as did the *Arrians* and *Donatiſts*) avouch with confidence, that they onely *loue Chriſt.* How prooue they it? By an *Argument* drawne from *Kiſſing*: they *Kiſſe* his *Picture*, the *Pax*, the *Alter*. But ſtay: the *Iſraelites*, vnder *Ieroboam*, might ſtand as much on ſnch *kiſsing* as they: yet the Prophet *Hoſea* tels them they *Kiſt* the *Calues.* Doe our reſolute, diſſolute *Catholikes* loue *God?* Then would they loue our dread *Soueraigne*, his *Vicegerent.* So they do: ſo they ſay. Hoſ. 13. 2. 1. Pet. 2. 17.

No, *Bellarmine* (their *Pythagoras*) reades them another *Leſſon*, *De Rom. Pont. lib. 5. cap. 7. Non licet Chriſtianis tolerare Regem Hæreticum*: It's

not lawfull for Christians to indure a King that's an Heretique. And what *King* counts hee an *Heretique*? The *Protestant.* Witnesse his owne words: *Regnante Constantino, floruit fides Christiana. When Constantine raigned, there was nothing but Christianisme: When Constantius raigned, there was nothing but Arrianisme: When Iulian reigned, there was nothing but Ethnicisme: When* HENRY *of England, and* EDVVARD *reigned, there was nothing but* Lutherisme: *When* ELIZABETH *reigned, there was nothing but* Caluinisme.

Now when *Subiects* are thus *Iesuited* (vnlesse GOD restraine them) they studie professedly the *Art* of *King killing.* Sooting as dead as *Maurenell*, poysoning as sure as *Brazmo*, stabbing as right as the *Iacobin*, goring as deepe as *Ravilack.* When first I beheld the *Quarters* of the *Powder-traitors*, my heart begane to earne, and the teares stood

ſtoode in mine eyes: at laſt, I was ſorie that I was ſorie, and charged my ſoule not to enter into *Paſsion*. O! but they will neuer doe ſo more: Not till the next time: For at this houre (like *Catilins*) thy *notes vs with their eyes, and deſigne vs euery one to Death.*

At laſt wee are almoſt come aſhoare, ready to caſt *Anchor*; for now remayneth onely this Womans *Bountie* to bee touched. Shee *annoynteth Chriſtes feete with Oyntment.* The *annoynting* the Heade, was an acte of *kindneſſe*, much vſed *then* at *Bankets*, in the *Eaſt-Countreyes*: for vs wee muſt ſhowe from this *Example*, the life of our *Faith*, by *Communicatiue* goodneſſe. And this muſt bee performed *ſincerely*, that the *Neighbour-hand* take not notice of the deede: *chearefully*, that the eye bee not clouded with diſdaine: *ſeaſonably*, that the heart bee not broken with delay: *plenteouſly*, that *all* may

may haue ſome: *diſcreetly*, that ſome may not haue *all*.

Rich man; thou ſhalt periſh ſoule and body, though thou neuer *hurt* the *poore*, if thou doe not *helpe* them. *Depart from mee yee curſed into enerlaſting fire* (ſaith our *Sauiour*:) for: what? for *Oppreſsing* the *Needie*? and for *ſinnes* of *Commiſsion*? No, for not *ſuccouring* the *Needy*? and for *ſinnes* of *Omiſsion*.

What then will become of the *ſacrilegious Patron*, that *Rob-God*? (I'le not eate the word, for I had it from the *Prophet Malachy*:) hee thinkes the *Tenth* a *golden Fleece*, and a *goodly Sheafe*, but hee ſhall finde that the *lookes* of the one, and the *yawnes* of the other ſhall choke him. Shortly will the *Lord* ariſe, lay himſelfe fayre in his *Bowe*, and ſend the *Arrowes* of *Death* ſinging into his boſome.

And what will become of the *Lord of the Towne*, that takes away the *Commons*, incloſes whole *fields*, vn-

vnpeoples the *Countrey*, rackes, improues, vndoes his *Tenants*, kils the *Dam* with the *young-ones*, the *Mother* with the *Children*? Let him *restore*, and doe the *Workes of Mercie* quickly, or, as the *Lord* liues, hee ſhall wring his hands, and rue the time that euer he was borne.

And what will become of the brauing *Knight*, that buildes like *Auguſtus*, drinkes like *Tyberius*, ſpendes all, more than all, in *Reuils*, in *Licentiouſneſſe*? His *Chimneyes* ſhall cry *vengeance* againſt him, that breathe out no reliefe to the *Orphan*, hee ſhall ſigh out a *Tandem-ſi*, and griefe ſhall breake the kall of his heart.

And what will become of the grimme *Vſurer*? O wretch! yet will he tell you, ſome *Miniſters* approue him, yea, and ioyne with him in the *Trade*! *O Theefe*! *O Theeues*!

And what will become of the vnconſcionable *Lawyer*, that leades his *Clyent* into a *Maze* of *trouble*? A

Motion

Motion to day, to morrow croſt, *Execution* ſuſpended, and cald in queſtion by a *Writ of Errour*. I hope, ſaies the plodding weather-beaten *Soule*, I ſhall haue an end of my *Sute* the *next Tearme*. Nay, nor the *next Tearme*, nor the *next*; nay, nor the *next* yeere, nor the *next*. Behold, the *Lord* wil be a *Lion* to theſe men, as hee was to *Iudah*; or elſe a *Moth*, as he was to *Iſrael*: he will either deſtroy them ſodainly, or conſume them lingringly.

And what will become of the *ſlye Vnder-ſheriffe*, who will take *double fees*, that *Gryphin-like* he may *floore* his *Neſt* with *Gold*? Doubtleſſe this *ſinne* is written with a *Pen* of *Iron*, and with the *Claw* of a *Diamond*.

And what wil become of our *Lamb-baylines*, and *Cheeſe-baylines*, who to ſtocke their ground, and cram their wallet, will let *honeſt* men alone, when *Sediment* of the *Countrey* muſt be ſtirde vp for *Iurers*? Surely theſe things are in the eares of the Lord of *Hoſts*, the *Author*, and *Patron* of *Iuſtice*.

If

If now some *Sycophant* shall closely say, Hee's bold with others, but dare not come neare the *Scarlet Robes:* let him take his *answere* from him, who was neuer yet taxt for soothing greatnesse: *This Circuit neuer saw so Reuerend Iudges.* For which mercie, and all other, to GOD, the *Father*, the *Sonne*, and the *Holy Ghost*, be *honour* and *glory*, for euer and euer.

Amen.

The L. Chiefe Iustice of England, and I. Winch:

FINIS.

HH 222/14